

Aboriginal Goals of Education
in Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan:

A Case Study

**A Thesis Submitted to the College of
Graduate Studies and Research
in Partial Fulfilment of the Requirements
for the Degree of Master of Education**

by

**Allan Andrew James Ducharme
Indian and Northern Education Program
Department of Educational Foundations
College of Education
University of Saskatchewan**

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**College of Graduate Studies and Research
University of Saskatchewan**

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TITLE OF THESIS Aboriginal Goals of Education in Lac La Ronge, Montreal Lake
and Timber Bay Saskatchewan: A Case Study

NAME OF AUTHOR Allan Andrew James Ducharme

DEPARTMENT OR COLLEGE Indian and Northern Education Program, Department of
Educational Foundations, College of Education

DEGREE Master of Education

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ABSTRACT

The main purpose of this study was to determine if Aboriginal people prefer goals of education that reflect an Aboriginal or Western perspective in education. In order to do this Aboriginal goals of education first had to be compiled. This study also investigated perspective differences within the Aboriginal community itself. The sub-categories of people in this study were: i) generational (age) differences; ii) level of education differences; and iii) gender differences.

The study was conducted in the Aboriginal communities of La Ronge, Montreal Lake and Timber Bay, Saskatchewan. Fifteen respondents were of Cree ancestry. One respondent was of Dene ancestry. There were eight men and eight women. The respondents were asked to rank a mix of Aboriginal goals of education and Saskatchewan Education goals of education. They were then interviewed to ascertain the reason(s) for their choices. The ranking exercise and the interview were equally important features of this study.

It was concluded that Aboriginal people would choose Aboriginal goals of education when given the opportunity. The reasons for their choices seem to be rooted in their past experiences and their hopes that

their children will have a culturally more beneficial and successful experience. It was also concluded that a Western perspective in education has not completely been discounted.

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CHAPTER ONE

Introduction

There is a growing body of literature that indicates Aboriginal peoples are dissatisfied with the public education system (Saskatchewan Schools Trustee Association, 1991; Saskatchewan Education, Northern Division, 1989; Assembly of First Nations, 1988,; Metis National Council, 1991; National Indian Brotherhood, 1972). One reason for this dissatisfaction may be the discontinuity between Aboriginal and Western perspectives regarding the goals of education. This chapter will discuss the need to recognize Aboriginal perspectives on the goals of education. It will address the issue of whether or not the goals of education, as prescribed by Saskatchewan Education, can facilitate the transmission of Aboriginal customs, values, identity, language, and tradition. It is argued that if the public school system requires changes in order to foster the transmission of Aboriginal culture, Aboriginal people themselves must initiate and complete such changes. That is, Aboriginal people must be self-determining in the process of educational change.

Purpose of the Study

The main purpose of this study was to determine whether or not a group of Aboriginal people from the communities of Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan prefer Aboriginal goals of education to the goals of education proposed by Saskatchewan Education. In order to accomplish this end a list of Aboriginal goals of education was compiled from existing sources. This list was merged with the educational goals for the province of Saskatchewan as identified by Saskatchewan Education. Saskatchewan Education is the official name for the department set up and administered by the Province of Saskatchewan and has the provincial responsibility for education. The group of Aboriginal people mentioned above were then asked to prioritize ten goals of education from the combined list.

In this study many terms will be used in reference to the original inhabitants of North America and their descendants. There has been a virtual explosion of terms in the last thirty years. The Indian Act of Canada uses the misnomer 'Indian' therefore this term has been used extensively in writing about the original people of this continent. The term Native has come to be used frequently also, but this term has fallen out of favour lately. The term 'Indigenous' has also been used but has

never been fully accepted or used by the original people of North America. Lately the reference of 'First Nations' has found favour among the status people of Canada. All of these terms were used in this study simply because the research conducted found the expression used to be current to the time of the writing of the source document cited. Of course prior to contact the original people of North America had a word to describe themselves as a group. In almost all cases this word could be translated to mean 'the people'.

In an attempt to find a contemporary word that is inclusive of all the original inhabitants and their descendants the term 'Aboriginal' will be used. The term Aboriginal will have the meaning taken from its use in Section 35 of the Constitution of Canada. In this section of the constitution the term is inclusive of the Indian, Inuit and Metis peoples of Canada. From time to time the term Aboriginal will also be used to refer to a specific group of people from the La Ronge, Montreal Lake and Timber Bay, Saskatchewan area.

For parts of this chapter I will speak in the first person for I have lived the situation I describe and I have experienced the results. I am also involved in the process of change necessary to make the education system experience for my people a more rewarding and successful

one. It is difficult to remove myself from a process that I have such a stake in. As you read this thesis you will also find an extensive use of quotes from Aboriginal sources. This was necessary to give Aboriginal people a voice. It is also out of respect for the many Aboriginal cultures and the need they have to be heard in their words.

Learning The Way: The Need For An Aboriginal Perspective

Aboriginal people are assuming more control of their own lives. They are proceeding with open eyes towards self-determination. The education system, as a process, needs to be reviewed in light of the unique culture(s) we wish to preserve. It is not surprising that they would question the practises of the past and possibly demand substantial changes. As Stonechild(1986) stated:

Educating the Native sub culture is not working because nothing included in the present conditions are familiar to the Native child.

This principle of recognizing and affirming Aboriginal cultures within the education system is not a radical idea. In a section entitled "The Vision" Saskatchewan Education in their *Directions* report declared:

We want, in fact, no less than the best schools possible. The school that we see is built upon a clearly articulated and understood set of goals. The goals are a guide for educational planning, and truly reflect the uniqueness of the school population. (Saskatchewan Education, 1984, p. 5).

Moreover, the Assembly of First Nations in the publication *Towards A Vision Of Our Future* stated that what is needed is:

... a clear articulation of a current philosophy of First Nations education that will culminate in the kind of radical change necessary to put into practice First Nations goals and objectives. To do this, it is necessary, first, to change many of the current education practices of DIAND and the provincial and territorial governments. (Assembly of First Nations, 1988, p. 3)

The concerns raised by the Indian community have also been echoed in the Metis community. In the publication *Literacy for Metis and Non-Status Indian Peoples: A National Strategy* distributed by the Gabriel Dumont Institute and The Metis National Council (1991) the need for change is clearly expressed:

There is a need for a coherent, integrated plan for Metis self-determination beginning with an act of Parliament establishing principles of Aboriginal self-government in all educational planning funded by the federal government (p. 6).

For the Aboriginal community, education is a vehicle for the restoration of an Aboriginal sense of self that the present system does not offer. The Federation of Saskatchewan Indian Nations supports the view that First Nation's people learn best in an environment that includes First Nation values as proposed by the National Indian Brotherhood in its policy paper "*Indian Control of Indian Education*" (1972) which states:

All of these values have a special place in Indian life. While these values can be understood and interpreted in different ways by different cultures, it is very important that Indian children have a chance to develop a value system which is compatible with Indian culture. (p. 2)

This body of quotations is presented in an effort to let the voices of Aboriginal people be heard. Many more quotes could have been cited all of which address the underlying problem of non-representation of Aboriginal perspective within the very foundation of the education system. Does the present system allow the transmission of Aboriginal values, identity, language and tradition and still provide a quality education? This concern is central to the education of Aboriginal children. Education is a key element in the socialization of children and members of a group. There needs to be compatibility between the home and the school (Barman, Hebert, & McCaskill, 1989, p.3).

The education system, according to both Aboriginal people and researchers, has not worked for the Indian and Metis communities (Assembly of First Nations, 1988; National Indian Brotherhood, 1972; Province of Saskatchewan Northern Education Task Force, 1989). In light of this fact there is a need for a re-focusing upon all aspects of education with the concerns of Aboriginal people in mind. Any change needs to be initiated and

completed by Aboriginal people -- Aboriginal people need to become self-determining. It is for time for Aboriginal people to take control of their destinies, and education is one of the primary instruments in this process. The education system needs to reflect the unique values, attitudes and beliefs of Aboriginal people in policy as well as practice. This has not occurred because Aboriginal people have not had a voice in the education system. Aboriginal people need to become integral partners in the education system so that their children will feel part of the system rather than intruders.

Aboriginal people know that they have to be successful within mainstream Canadian society. But success within Canadian society is directly related to education. Successful education for Aboriginal students is dependent upon the bridging of Western and Aboriginal visions of education (Gabriel Dumont Institute and the Metis National Council, 1991; The Assembly of First Nations, 1988; National Indian Brotherhood, 1972, p.3; Omani,1993). For this to happen some fundamental changes need to occur. The most basic change would be to evaluate the foundational goals of education as proposed by the provincial, territorial, and federal governments. Foundational goals express the desired outcomes and provide substance around which curriculum is developed.

Educational purpose, action and policies are driven from foundational goals (Hunkin, 1980, p.197). Foundational goals reflect a philosophy of education, culture, priority and programming (Bunz,1979, p.13-22). Aboriginal people need to have their perspectives incorporated into these foundational goals. It is clear to Aboriginal leaders that this has not occurred and it is essential that this occurs in order for their children to become fully functioning and successful members of Canadian society.

Review of the Literature

Goals of Education: An Aboriginal Perspective

There is a need for research which clearly identifies what Aboriginal people want from an education system. One of the purposes of this study is to identify, through research, Aboriginal goals of education. As stated earlier, it is time for a set of clearly stated Aboriginal goals of education. It has been possible, through a research of some of the existing Aboriginal educational organizations and their objectives, to compile a set of generic goals of education. These goals of education are assumed to be representative of what Aboriginal people wish to see as the guide for education planning.

Aboriginal educators and Non-Aboriginal educators in Northern Saskatchewan have from time to time questioned the validity of the goals of education as stated in *Core Curriculum* (Saskatchewan School Trustees Association[SSTA] 1991; Saskatchewan Education, Northern Division, 1989) in terms of how they relate to the values of Northern Aboriginal people. Birnie (1977) states that goal statements should guide schooling because goals are dictated by the values held by the society which the school serves.

Do these goals of Saskatchewan Education realistically represent the values held by Aboriginal people in Northern Saskatchewan? Birnie (1977) gives a short history of how goals of education came to be developed. He cites the work of a Canadian, Lawrence Downey (1960), who traced goal development back to the religious influence upon education of the Hebrew people. The development also is influenced by the Greeks, Romans, and the Renaissance. Downey's work is a synthesis of the educational goal statements of the past. This work has had considerable influence upon goal studies and goal statements in Canada and the United States since 1960.

Goal statements which reflect the march of western society through the ages do not and could not represent the values of the Aboriginal community of Northern

Saskatchewan. Sullivan (1984) states that goals clarify values and that for minority people having goals clearly related to curriculum is crucial.

Renwick (1979) stated "As we do our designing, measuring and interpreting, it is well to recognize that the assumptions and methods of evaluation have themselves developed within particular -- for the most part Western -- cultures (p.205-256)

Hamilton (1989) stated that for too long in our history curriculum development and evaluation have not been meaningful, appropriate or consistent, especially from a cultural perspective of the Aboriginal people (p.29). Couture (1974) said

There is total agreement or consensus with regard to one thing: education for Indians has been a dismal failure. Indians have been educationally disadvantaged. (p.1-3)

If one accepts that the establishment of goals is the first step in the process of a representative education system, then it appears that the existing goals of education as stated by Saskatchewan Education in *Core Curriculum* would not be representative of the needs of the Aboriginal societies of Northern Saskatchewan. The Aboriginal people of Canada have long held the view that the existing education system has not met their needs. One of the most basic needs, as identified in the literature review, is having meaningful input and consultation from the constituents of the school district

(see page 31 of this document). The Assembly of First Nations, in its publication "*Towards a Vision of Our Future*", stated that what is needed in Aboriginal education is:

.... A clear articulation of a current philosophy of First Nations education that will culminate in the kind of radical change necessary to put into practice First Nation's goals and objectives. To do this, it is necessary, first, to change many of the current education practices of Department of Indian and Northern Development[DIAND] and the provincial and territorial governments

(Assembly of First Nations, 1988, p. 3). Goals of education, clearly articulated, provide the philosophical and pedagogical foundation for programming. The Metis National Council (1991) in its position paper dealing with literacy stated:

There is a recognized lack of appropriate materials and curricula. There is no attempt to apply research already existing in learning styles, teaching styles, orality, writing processes and Aboriginal peoples. (p.6)

The Federation of Saskatchewan Indian Nations supported the position taken by the National Indian Brotherhood (1972). In reference to the need to recognize First Nation culture they stated:

All these values have a special place in Indian life. While these values can be understood and interpreted in different ways by different cultures, it is very important that Indian children have a chance to develop a value system which is compatible with Indian culture (p. 2).

In a report to the Minister of Education (1989) the

Northern Education Task Force stated:

Recognition is all too often not given to unique geographic, economic, social and cultural factors in northern education. Northern peoples, in many cases, remain alienated from the school system, thus essential public support is lacking. (p. 23).

The report goes on to say there is a need for northern goal statements for northern educational decision-makers. These goals would provide an overall framework for future educational developments in the north (p.119).

There is a need for change as has been voiced by Aboriginal people. The present system of education, which is based upon western goals of education, has not satisfied Aboriginal needs. To begin to satisfy these needs the first step is to establish a set of goals which are representative of Aboriginal educational perspectives, values, and beliefs. The present goals of education, as stated in the previous literature, do not represent an Aboriginal view. Rather it represents a Western view of educational goals that dominates schooling in North American society.

There are in existence goals of education which are representative of Aboriginal perspectives with respect to education (see next section, Goals of Education pp.17-23). Using these goals as the philosophical and pedagogical foundation for programming, the curriculum model and content might be very different from that

proposed by Saskatchewan Education's Core Curriculum.

Goals of Education: A Western Perspective

Goals of education should be decided upon cooperatively to address the demands of society. Curriculum activities (e.g. conceptualization, diagnosis, development, implementation, evaluation and maintenance), when successful, are purposeful (Hunkin, 1980, p.192). Purpose is given through clearly defined goals of education. Goals delimit educational activities so that particular ends or purposes are achieved. Goals will answer the question as to what destination is visualized for learners who are to experience the curriculum (Hunkin, 1980;p.197).

Sullivan (1984) states the goals clarify values and that for minority people having goals clearly related to curriculum is crucial. Sullivan (1984) goes on to say that the most successful leaders emphasize planning related to goals with the result being a very effective school(p.24,25). Birnie (1981) suggested that:

Discovering the preferences of teachers, students, and community groups among goals provides a knowledge based on which those associated with teaching and learning may make more informed decisions (p.21).

Mager (1962) argued that without clearly defined goals, there is no sound basis for selecting appropriate

materials, content, or instructional methods (p.3).

Bunz (1979) argues that:

Professionals in northern communities must be sensitive to the needs and aspirations of its people they serve (p.6).

This includes all people making educational decisions which would affect Indian and Metis people. Of course to do this there must be clearly stated goals that come from Aboriginal people.

As has been stated previously, one of the basic decisions to be made involves curriculum content. The National Indian Brotherhood (1972) took this view:

A curriculum is not an archaic, inert vehicle for transmitting knowledge. It is a precise instrument which can be shaped to exact specifications for a particular purpose. It can be changed and it can be improved. Using curriculum as a means to achieve their educational goals, Indian parents want to develop a program which will maintain balance and relevancy between academic skills subjects and Indian cultural subjects (p.9).

The curriculum then is the vehicle for achieving educational goals. Educational goals evolve from a particular philosophy and world view. An Aboriginal philosophy of education and goals of education will result from research conducted into the aspirations of various Aboriginal educational groups and institutions.

Aboriginal World View

Before goals can be established there needs to be some guiding principle or principles. Western education has always identified these principles as mission statements, philosophy, or aims. These principles provide the justification and legitimization of the goals that follow (Hunkins, 1980). Any mission statement, aim, or philosophy relates to one or all of these bases:

i) social ii) political iii) moral iv) philosophical
v) educational (Hunkin, 1980).

The goals generated from each of these bases would be culturally relevant if numbers of cultures were consulted in their formulation. As Barman, Hebert, and McCaskill (1986) stated:

The key to the future of any society lies in the transmission of its culture and world view to succeeding generations (p.1).

Philosophies of education have been formulated by almost all of the educational Aboriginal organizations in Canada. The following is a compilation of what these organizations said. Education should:

1. In the spirit of Indian tradition ensure that each adult is personally responsible for each child, to see that he learns all he needs to know in order to live a good life.
2. Follow the "Twelve Principles of Indian

Philosophy." (see Appendix D)

3. Develop pride in one's self, and encourage us to recognize and use our talent as well as to master the skills needed to make a living.
4. Teach us to live in harmony with nature to ensure preservation of the balance between man and his environment.
5. Teach respect of basic Aboriginal values:
 - i) self-reliance
 - ii) respect for personal freedom
 - iii) generosity
 - iv) respect for nature
 - v) wisdom (see Appendix F)

These Aboriginal organizations believe that if an Indian is fully aware of the important Indian values he will have reason to be proud of our race and of himself as an Indian.

Education is the first step to self-reliance. Aboriginal educators cannot share if they have nothing to give, they cannot communicate if they have nothing to say, they cannot cooperate if they have nothing to contribute, they cannot respect others if they have no respect for themselves. They seek to be self reliant in order to do these things. All people have the responsibility to develop themselves to their full

potential so that they can share, communicate, cooperate, and respect themselves and others (Assembly of First Nations, 1988; Hamilton J., 1989; Kapohtakah Education Centre, 1988; Lac La Ronge Band Curriculum Resource Unit, 1989; McLean H., Jamieson r., 1972; Metis National Council, 1990; Miyo Wahkahtowin Community Education Authority, 1990; National Indian Brotherhood, 1972; Peigan Board of Education, 1986; Prince Albert Tribal Council, 1986; Saskatchewan Education, 1985, 1989; Saskatchewan Education, Northern Education Task Force, 1989; Saskatchewan Education, Five Year Action Plan, March, 1984; Saskatchewan Indian Cultural Centre, 1988; Saskatchewan Indian Institute of Technology, 1990; Wapehton Dakota Band School Committee, 1985).

Aboriginal Goals of Education

The goals of education compiled in this paper have been researched and developed by leading Aboriginal organizations and institutions. That is, they have been developed by Aboriginal people for Aboriginal people. Initially there were over 60 goals of education. What emerged were seven identifiable categories under which the many of these goals of education could be grouped. Since these goals of education were developed by Aboriginal people, and published by organizations and institutions that Aboriginal people have chosen to represent them, they were felt to be representative of an Aboriginal perspective in education.

The search for Aboriginal goals of education began with over fifty goal statements gathered from the Aboriginal organization and institutions listed above.

This list was reduced to thirty-six clearly identified goals. Many of these goals were thematically related and therefore grouped into seven categories. Those seven categories are:

1. Traditional and Spiritual Development.
2. Positive Identity and Self-concept Formation.
3. Historical and Contemporary Issues.
4. Language.
5. Self-determination.
6. Academic Skills and Processes.
7. Learning as a Life Long Holistic Process.

A more detailed look at these Aboriginal goals of education follows.

Traditional and Spiritual Development

1. Provide an education that will address the child in a manner appropriate to the individual's cultural, social and economic needs.
2. Develop awareness of child development with respect to physical, mental, emotional, and spiritual components.
3. Education based upon traditional Aboriginal values that incorporates the principles of wholeness; order, balance, and respect of the spiritual and natural world.
4. Education which incorporates the values of the

medicine wheel: caring, sharing, honesty and determination.

5. Education which incorporates traditional and spiritual ways in teaching and counselling.
6. Education which respects and reflects the Aboriginal natural world.
7. Education which incorporates "RESPECT", with basic laws of life. Respect for:
 - i) the Creator;
 - ii) life;
 - iii) Elders;
 - iv) parents;
 - v) self.
8. Education which teaches all life is sacred and all things are connected.
9. Education which promotes the spirit of unity within a group as the most important factor in achieving the goals of a school.
10. Education which recognizes the importance of Elders and the oral tradition.

Positive Identity and Self-concept Formation

1. Education which fosters a positive Aboriginal self-concept.
2. Education which enables a student to develop a positive Aboriginal identity.

3. Education which fosters the development of a secure, confident individual who can accept, respect, and work successfully with people of different cultural and ethnic backgrounds.
4. Education which supports family growth and development.

Historical and Contemporary Issues

1. Ensure that the collective knowledge, culture and history of Aboriginal people is passed on to each successive generation.
2. Ensure that traditional values are maintained and affirmed.
3. Develop a background in the understanding of current Indian, Inuit, and Metis affairs from an Aboriginal perspective.
4. Provide a translation of history and tradition into contemporary thought with respect to historical and contemporary issues.
5. Provide awareness for non-Aboriginal people with respect to historical and contemporary issues.

Language

1. Provide all Aboriginal children the opportunity to learn their native language.
2. Develop communication skills in the child's native language with the intent that they will become

proficient in speaking, understanding, reading, and writing in their native language in school and out.

3. Provide early childhood education programs, primarily for the learning of English as a second language.

Self-Determination

1. Education, as a force in human development, lies at the base of achieving effective self-determination.
2. Aboriginal jurisdiction of Aboriginal education through full participation in the education system at all levels (finance, program design, curriculum design, administration, teaching etc.).
3. Development of the "self" for all Aboriginal children in the educational system so that "self-determination" will occur:
 - i) self-identity;
 - ii) self-concept;
 - iii) self-confidence;
 - iv) self-respect;
 - v) self-actualization;
 - vi) self-reliance.

Academic Skills and Processes

1. Develop independent and responsible learners with the skills necessary to survive in any part of society.

2. Provide students with a well-rounded education with academic and social opportunities both curricular and extra-curricular.
3. Provide an academic education which ensures the student will acquire the reading, writing and computing skills necessary to be successful in their career pursuits.
4. Provide an understanding that learning is a developmental process sustained through interaction with the environment.
5. Ensure that education provides a means of:
 - i) preparation for total living;
 - ii) free choice;
 - iii) enabling Aboriginal people to fully participate in social, political, and educational advancement.

Learning as a Life Long Holistic Process

1. Learning is a life long process.
2. Provide an education which teaches all life is sacred and all things are connected.
3. Provide an education process which enhances the quality of life while protecting and preserving traditional ways.
4. Provide an education which recognizes the extended family as the first teacher and the last.

5. Provide an education which recognizes the right of the family to be involved with the child's learning.
6. Provide an education which recognizes the value of balanced, holistic learning that is meeting the child's physical, mental, emotional and spiritual needs (Assembly of First Nations, 1988; Hamilton J., 1989; Indian Metis Education Advisory Committee, 1984; Kapohtakah Education Centre, 1988; Lac La Ronge Band Curriculum Resource Unit, 1989; McLean H., Jamieson r., 1972; Metis National Council, 1990; Miyo Wahkahtowin Community Education Authority, 1990; National Indian Brotherhood, 1972; Peigan Board of Education, 1986; Prince Albert Tribal Council, 1986; Saskatchewan Education, 1985, 1989; Saskatchewan Education, Northern Education Task Force, 1989; Saskatchewan Education, Five Year Action Plan, March, 1984; Saskatchewan Indian Cultural Centre, 1988; Saskatchewan Indian Institute of Technology, 1990; Wapehton Dakota Band School Committee, 1985).

In a summary statement from the Northern Education Task Force (1989), it is evident that the Aboriginal people of Northern Saskatchewan have a clear vision of what has and has not happened and what needs to happen.

The education system must recognize Indian and Metis students are the children of peoples whose culture are, in many ways, very different from those of the people who established the school system. These differences which may include learning styles, languages and world-view, must be accounted for in curriculum, programs, teaching methods and climate in the schools attended by Indian and Metis children. (Saskatchewan Education, 1989, p.119)

Aboriginal Non-Participation in the Educational Process:
A Brief History

Traditionally Aboriginal people have been unsuccessful in their attempts to participate in the existing education system. The history of Aboriginal participation [or lack of participation] in the education system in this century dictates that the educational process be reconsidered from an Aboriginal perspective.

The Native Curriculum Review Committee in its publication *A Five Year Action Plan for Native Curriculum Development* (1984) points out that there has been a sad legacy of Aboriginal non-participation in education until very recently. For example in 1910 Metis and Non-Status Indians were excluded from federally funded schools. First Nations people by virtue of signing treaties, and by means of the Indian Act of 1876, became the responsibility of the federal government. Up until 1938 the province of Saskatchewan believed all Native children's education was the responsibility of the federal government. It was not until 1941 that the province provided grants to any school district for the education of Metis and Non-Status Indians. The provincial government officially recognized its obligation to Metis students in 1944. Between 1944 and 1954 the official provincial policy with regards to

Native children was to assume they lacked a culture, a proper society, and economy, therefore it was the responsibility of the public education system to make their lives better, in other words, to "civilize" the whole family (Native Curriculum Review Committee, 1984, p. 6).

This is very similar to the missionary policy for educating Indians. As Ahenakew (1974) put it:

Education like Christianity has been used as an instrument for converting Indians into whitemen (p. 3).

He went on to say that:

... very determinedly and persistently they (educationist) viewed education as a tool for driving the Indian out of the Indian p. 6).

The Europeans, who assumed the superiority of their own culture, were convinced that in order for Indians to survive (become civilized) they would have to be assimilated into the European social order (Barman, Hebert, & McCaskill, 1986, p.2). Education policy for Aboriginal people has consistently reflected this Eurocentric attitude and ignored those Aboriginal civilizations that existed prior to the Europeans arrival.

Status Indian education has been dominated by four principal groups. These four groups being the furtraders, settlers, Christian missionaries, and the state (Barman

et al., 1986). While furtraders and the settlers had a profound effect upon the existing Indian culture, it was the Missionaries and the state who had the greatest impact upon what was to become "formal education" for Indian people. From the times of the signing of the Treaties, Indian Education has been an exercise in assimilation, integration, isolation, and indifference (Barman et al., 1986).

Clearly, Aboriginal people need to become integral participants in the education system. The legacy of the past and the reawakening, validation, and affirmation of Aboriginal people today indicates a new era of self-determination through participation. Education is a key agent in the transmission of culture and, therefore, Aboriginal education should have its own unique cultural perspective.

Acknowledgement that Aboriginal People Need to Participate in the Educational Process

Saskatchewan Education established The Native Curriculum Review Committee (1984). This committee identified an attitude held in 1954: "Teachers were the moral uplifters and social development agents" (p. 7). Few if any of these moral uplifters or social development agents were of Native ancestry.

By 1960 a study of Native education pointed out some

horrifying statistics. Two-thirds of all students in the North were one or more grades behind. Two-thirds of all Native students were in grades one to four (Native Curriculum Review Committee, 1984).

In the 1960s Saskatchewan Education began to realize that the curriculum was not meeting Native student needs. A new educational philosophy emphasized the need for teachers to respect the Aboriginal child's culture. Curriculum change was needed and university courses, teacher training, hiring, inservice, summer school courses and practice teaching were all tailored to reflect this new philosophy (Native Curriculum Review Committee, 1984).

The 1970s showed the beginning of real change. There was a general acceptance of the local initiatives approach and the concept of Aboriginal control of Aboriginal education. Native organizations like the Federation of Saskatchewan Indians and the Association of Metis and Non-Status Indians of Saskatchewan were becoming more informed and vocal. Aboriginal teacher education programs were initiated. Materials were made to meet the need for "Native content" in the curriculum (Native Curriculum Review Committee, 1984).

The 1980s saw a greater appreciation of the need for Aboriginal content with actual institutions like the

Gabriel Dumont Institute and Saskatchewan Indian Federated College coming into existence. Despite all these efforts aimed at Native content and the need for input from the Native community, there were still major problems evident within the education system for Aboriginal children (Native Curriculum Review Committee, 1984). According to a Saskatchewan Education (1994) indicators document 90.5 % of the Indian and Metis children in Saskatchewan dropped out between the grades 7-12. In Northern Saskatchewan, where most of the population is Indian or Metis, only 6 to 11 % of the students graduate from grade 12 (Saskatchewan Education, 1989).

The *Five Year Action Plan* stated,

Teachers need to be sensitized to Native and Northern issues and that curricular materials and programs are relevant to Native and Northern students (1984, p.i).

This objective restates the view of Aboriginal leaders and organizations who said a change is needed starting with the very foundations upon which desired outcomes of education are premised. This foundation must include goals of education devised by Aboriginal people themselves.

These findings indicate that in Northern Saskatchewan the present education system is not meeting

the needs of Native students. A task force in 1980 identified many problems,

... student absenteeism, dropout, and academic deceleration rates are so high that they call into question the very nature of education in the North (A Report to the Minister of Northern Saskatchewan on Education for the 1980s, p. 3).

Again, this report questioned the 'very nature' of education bringing to mind the 'radical change' called for by the Assembly of First Nations in their document *Towards A Vision Of Our Future* (1988).

Arnold Tusa (1984) in his report, *Reaching Out: The Report of the Indian and Metis Education Consultants* recommended a review of the organization and delivery of education services in the North (p. 57). When delivery is referred to one must think about the very foundations upon which the delivery is premised, that is the goals of education (Chapter one, p.5-6).

Report to the Minister: Province of Saskatchewan Northern Education Task Force recognized that many problems still exist. The drop out rate among Native students remains unacceptably high and cultural differences remain difficult to address (1989, p. 23). The key point here is 'cultural differences'. If one is to address the special needs of Native children in Northern Saskatchewan a radical look at the delivery of educational services must include a curriculum that

includes these differences. Goals of education, from a Northern Native perspective, must be put in place.

This conclusion has been supported by educational leaders throughout the province. The Saskatchewan Schools Trustees Association recommended the establishment of goals for enhancing educational opportunities for rural, urban, and Northern Native students (Star Phoenix, April, 11, 1992, p.7). Indeed the Northern Education Task Force issued a report that contained the following statement in the section titled "Goals of Education" (1989).

Although it was considered inappropriate for the Northern Education Task Force to formulate goal statements for Northern educational decision makers, it was thought to be essential to stress the importance of setting long-term goals. These goals should provide an overall framework for future educational developments in the North (p. 119).

In light of the many problems that exist as a result of the exclusion of Aboriginal voices from the decision making process in education, it is time that these voices be heard in setting long term education goals for the future of Aboriginal children.

Summary

It is time for Aboriginal people to reconsider the education system starting from the very foundation, that

is, the goals of education upon which educational decisions are based. It is time for a set of clearly stated Aboriginal goals of education to be developed. This is necessary so that educational decisions can be made which reflect the philosophical views of Native people thus making the educational experience more meaningful for Native children. Control over education for Aboriginal people is the critical means by which a truly representative educational system -- a system which includes Aboriginal values -- will become a reality.

Many researchers have indicated that the current educational system presents nothing familiar in terms of values, beliefs or attitudes for Aboriginal children (Assembly of First Nations, 1988; Barman, Hebert, & McCaskill, 1989; Metis National Council, 1991; National Indian Brotherhood, 1972; Saskatchewan Education, 1984, 1989; Stonechild, 1986). This problem can be rectified by allowing Aboriginal peoples to set their own educational goals. It is the purpose of this study to begin to identify the preferences of Aboriginal people for certain educational goals and make a contribution to the greater participation of Aboriginal peoples in the educational process.

The main purpose of this study was to determine whether or not a group of Aboriginal people from the communities of Lac La Ronge, Montreal Lake and Timber

Bay, Saskatchewan preferred Aboriginal goals of education to goals of education identified by Saskatchewan Education. This chapter contained the thesis statement and a review of the literature regarding the development of goals in education and the need for an Aboriginal perspective in setting goals of education for Aboriginal students. This review culminated in a list of Aboriginal goals of education developed by leading Aboriginal organizations and institutions (pp. 17-22). This list was merged with the goals of education as identified by Saskatchewan Education. Aboriginal people from the communities listed above were then presented with the combined list and asked to prioritize ten goals of education. This process could begin to inform the restructuring of education to better serve the needs of Aboriginal children.

The thesis document will be comprised of five chapters. As stated above, Chapter One provided a thesis statement and a review of the literature regarding the development of goals in education and the need for an Aboriginal perspective in setting goals of education for Aboriginal students. It concluded with a list of Aboriginal goals of education. Chapter Two describes the methods and procedures that were used to ascertain the preference of Aboriginal people from Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan for certain

goals of education. Chapter Three provides an analysis of the findings of this research. Chapter Four will provide conclusions that can be drawn from this analysis. Chapter Five contains a summary of the study and implications for further research.

CHAPTER TWO

Methods and Prodedures

Chapter Two describes the methods and procedures that were used to ascertain the preferences of Aboriginal people from Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan in terms of the goals of education. It also contains a description of the findings of the *Northern Education Task Force* which was a survey of people from Northern Saskatchewan with respect to their perceived needs for education in the North. These findings are presented as a way of checking the validity of the findings of this study.

This study attempted to determine whether or not a group of Aboriginal people from the communities of Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan prefer Aboriginal goals of education to the goals of education proposed by Saskatchewan Education. In order to do this a list of Aboriginal goals of education was compiled. This list was merged with the educational goals prescribed for the province of Saskatchewan by Saskatchewan Education. The group of Aboriginal people mentioned above were then asked to prioritize ten goals of education from this list.

There are a number of other questions that will be addressed in this study. The first question is whether

or not there is a generational difference in the way Aboriginal people view the goals of education? A second question is whether or not there is a difference in the way Aboriginal people with varying degrees of education view educational goals? Finally, gender differences in goal selection will be explored if they prove to be significant.

This study is a beginning in the search for an Aboriginal perspective in education. It is hoped that such a study will contribute to a more thorough understanding of Aboriginal goals of education.

Data Collection and Analysis

For the most part this is an ethnographic study. The aim is to understand another way of life from the Native point of view. In particular, this study focused on Aboriginal goals of education. Rather than studying Aboriginal people this study will learn from them (Spradley, 1979, p. 3). Malinowski (1922) stated the goal of ethnography was to grasp the native's vision of the world (p. 22). That is what this study will attempt to do.

The data for this study will come from two sources: i) a survey questionnaire; and ii) personal interviews. This data will be compared to the findings of a recent

task force which includes preferences of people from Northern Saskatchewan with respect to educational direction (Northern Education Task Force: Report to the Minister, 1990). As stated above, this study will attempt to determine the preferences in terms of the goals of education for a group of Aboriginal people from North Central Saskatchewan in the vicinity of Lac La Ronge.

The survey instrument consisted of seven thematic domains that contained the Aboriginal goals of education as identified by a sample of Aboriginal organizations (see page 23). These thematic domains are comprised of Aboriginal goals of education that share at least one feature of meaning (Spradley, 1979, p. 100-112). It also contained the nine goals of education developed by Saskatchewan Education. Respondents were asked to prioritize the ten most important goals of education from this merged list. Following the survey, all respondents took part in an individual personal interview. This interview consisted of a series of questions that were designed to allow the respondents to elaborate on the reasons for their ranking of the ten goals of education.

The Survey-Interview Method: Rationale

The survey-interview method proposed for this study will i) gather demographic information; ii) ask respondents to rank the goals of education contained in the merged list from Aboriginal organizations and Saskatchewan Education; and iii) use open and closed ended questions to clarify their reasons for their ranking of these goals (Fetterman, 1989). This method was used for the following reasons.

The first part of the survey was concerned with gaining demographic information. These demographic questions will serve to put the respondents at ease and will be nonthreatening (Fetterman, 1989, p. 48). These questions will seek information such as:

- i) the age of the respondent
- ii) the level of education
- iii) ethnic self-identification
- iv) occupation
- v) gender

This information is important because a more thorough analysis is facilitated by including demographic variables.

The second part of the survey required the respondents to rank goals of education in order of importance to them. A compilation of educational goals

identified by Aboriginal people and Saskatchewan Education was used in this ranking process (Appendix C). Fetterman (1989) states that a question of the "survey" type will identify significant topics (p. 50). Spradley (1979) also refers to the importance of survey or 'rating' questions. He states:

All other contrast questions, will, on occasion, yield evaluations and ratings. However, due to the importance of finding out the values that people attach to the symbols of a culture, I have identified this as a distinct question (p. 170-171).

The third part of the survey consisted of four questions designed to confirm the respondents experiences and perceptions (Fetterman, 1989, p. 50). A question of the structural type (Spradley, 1979) was designed to elicit a reaction the respondent may have concerning any other goals of education that have been missed and are significant to them (p.124). For example, the question 'Do you think any goals of education have been missed that are important to you or your community?' Spradley's (1979) "use principle" served as the basis for the next question. This type of question attempted to discover the symbolic value of the respondents' first five choices in terms of how they envisaged the application of these goals (pp. 157-158). For example, 'What was important about the goals of education you chose?' Spradley's

"contrast principle" was the basis for the next question (p. 157-158). This question was worded so as to determine what was not meant by rating goals of education as they did. The wording could be, 'Is it possible that these goals could be misinterpreted?' A final question was designed in an attempt to discover a more holistic or cultural theme that will link their choices into meaningful relationships. Spradley (1979) refers to this as the "cognitive principle", that is, "something people believe, accept as true and valid; it is a common assumption about the nature of their experience" (p. 186). This question could be constructed as, 'Was there a theme or idea that caused you to choose and rank the goals of education as you did?' The interview concluded with the statement, 'Is there anything further you would like to add?'

Each interview was accompanied by a letter (see Appendix B) of explanation to be read to the respondent before the interview began. The nature and the purpose of the study followed ethical guidelines as laid out by the University of Saskatchewan (see Appendix A).

This study was an initial attempt to determine the direction Aboriginal people wish to go in terms of achieving the best education for their children. The

implications for agreement or disagreement between Aboriginal goals of education and Saskatchewan Education's goals of education are discussed in Chapter Four. The researcher attempted to explain why such agreement or disagreement is important. Perhaps it is necessary to continue with Saskatchewan Education's goals in order for Aboriginal students to compete successfully in contemporary Canadian society. Perhaps it is necessary to adopt Aboriginal goals of education in order for Aboriginal students to compete successfully. Perhaps it will be necessary to marry the two different types of goals of education. This study attempted to identify the best possible direction by which Aboriginal people can proceed.

Respondents

Sixteen Aboriginal people were interviewed with age and gender being the determining factors for their inclusion in the target group. There were four target groups, each group containing four members:

1. four senior high school children, aged 17-21 years, two female and two male;
2. four adults, aged 20-30 years, two female and two male;
3. four adults, aged 30-50 years, two female and

- two male;
4. four Elders, aged 50+ years, two female and two male.

Data Analysis

The method used to "force rank" the goals of education was not be based simply upon first choices. A weighting of the total number of responses was used. The top ten choices were considered with a numerical co-efficient of ten being given to those goals chosen as being the most important. Second choices were given a numerical co-efficient of nine and so on. A final number was tallied and used to determine the final rank of the goals.

The interview gathered much the same information as the survey questionnaire. The interview allowed the respondents the opportunity to give their own reasons for the responses they gave or did not give. The interview also allowed the researcher to explore interesting and related topics as they arose. As well this gave the researcher an opportunity to interact with Aboriginal people in a more appropriate manner considering the different cultural behaviours involved in this type of research.

Pilot Study

The final research instrument consisting of the demographic information section, the ranking of the goals section, and the interview section was field tested with four people. Three of these people were of Indian ancestry. These four people have all worked at NORTEP for many years and have a considerable knowledge of Aboriginal education.

The wording of the questions was developed to address the objectives identified in the research of Spradley (1979) and Fetterman's (1989) ethnographic study guidelines. These questions were then field tested to see if they were effective, clear, and led the respondent to answer in the desired manner. All respondents thought the questions were clear and easy to understand. The respondents answered the questions in the desired manner and therefore it was felt that the objective of the questions was achieved.

Many suggestions were given and problems identified. The final instrument was the result of these considerations: i) to include a question as to parental status in the demographic information section; ii) to be sure the directions which guide the ranking exercise are clear and concise; iii) be sure the goals of education are randomly listed so that first choices are

not all from one goal category and not another;
iv) be sure the goal statements themselves are clearly written; v) explain repetitions of goal statements should respondents inquire; vi) to consider whether the word "Aboriginal" should be used lest it influence choices; vii) to include a final question in the interview section which allows undirected comment; viii) to be prepared to explain goal statements should respondents ask.

The necessary changes to the survey instrument were made during the pilot study phase. During this phase a person would respond to the survey and then participate in a personal interview. At this time suggestions from the respondents were encouraged and considered, problems identified and corrections made. The present survey instrument is the result of this process being followed for all four pilot respondents (see Appendix C).

Assumptions

The following assumptions are held to be correct in the study:

1. It will be possible to identify the preferences of a group of Aboriginal people from Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan for goals of education using a survey questionnaire, personal interview,

and literature which already exists from a previous study conducted in Northern Saskatchewan.

2. The preferred goals of education identified by the sixteen respondents may be representative of the views of the Aboriginal communities of Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan and may represent a sample of the views of Northern Saskatchewan Aboriginal people.

3. Any translation from Cree or Dene will be as accurate as possible.

Limitations

This study is exploratory in nature and is restricted to:

1. The previous research literature available that is directly related to Northern Aboriginal perspectives on the goals of education is limited to the Northern Education Task Force findings.

2. The first language of many of the subjects will not be English.

3. The goals of education developed by the Aboriginal organizations and institutions as well as Saskatchewan Education's goals of education.

4. The preferences of a selected sample of Aboriginal students, young adults, and adults from the communities of Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan.

Definitions

Aboriginal - to be used in the same manner and meaning for which it is used in the Constitution of Canada (Section 35). The term Aboriginal is therefore inclusive of all Indian, Inuit and Metis peoples of Canada.

Status Indian - an Aboriginal person who is covered by a negotiated treaty or is registered as an Indian under the Indian Act or self-identifies as an Indian.

Metis - an Aboriginal person who self identifies as a Metis and/or is not a registered Indian.

Native - same as definition for Aboriginal.

First Nations - used in current references when addressing Aboriginal people who have signed a negotiated Treaty or is registered as an Indian under the Indian Act.

Saskatchewan Education - the department administered by the Province of Saskatchewan whose responsibility it is for education. It operates under the authority of a Minister of Education.

Northern Education Task Force - In March of 1988 then Minister of Education, the Honorable Lorne Hepworth, charged the appointed Northern Education Task Force with "charting the course of education in Northern Saskatchewan into the twenty-first century". The task force then proceeded to visit ten communities in Northern Saskatchewan. The task force received fifty-seven briefs from institutions, organizations, and individuals. From these briefs the task force prepared the final document, *Province of Saskatchewan Northern Education Task Force: Report to the Minister of Education* on November 15, 1989.

Foundations of Education - goals of education upon which educational decisions are based.

Goals of Education - a statement of beliefs to be used when making decisions affecting the nature of schooling (Saskatchewan Education, 1988).

Holistic - an emphasis of the functional relationships between parts and wholes. A whole cannot be analyzed into a sum of its parts or reduced to discreet elements (Webster's Third International Dictionary, 1981). This best describes, in an academic way, the Aboriginal view of Mother Earth and all that takes place here.

Thematic Relationship - a group of goals that conform to a particular world view.

Summary

This study attempted to answer the question of whether or not the present goals of education being used in Saskatchewan schools adequately serve the needs of Aboriginal people. The study did this by identifying the preferences of Aboriginal people from Lac La Ronge, Montreal Lake and Timber Bay, Saskatchewan for goals of education contained in a merged list of such goals developed by Aboriginal organizations and institutions as well as Saskatchewan Education. The research methodology included a survey instrument, personal interview, and findings from the *Northern Education Task Force*. This research process could contribute to the restructuring of education to better meet the needs of Aboriginal students.

CHAPTER THREE

Analysis of Findings

This chapter will provide an analysis of the respondents' ranking of the goals of education in section one. Section two will provide an analysis of the thoughts of respondents collected through the personal interview conducted after the ranking exercise. The interview was constructed to determine the reasons for the respondents' choices, therefore, the interview analyses will duplicate that pattern. For example the Aboriginal goal of education Languages was ranked number one, therefore, the analysis will follow the summary of the data collected around that choice. The analysis will also include a breakdown of responses according to generational difference, level of education differences and gender differences.

The key concepts and explanations are paraphrases and not direct quotes. To verify the authenticity of this analysis see the tape transcriptions in Appendix H.

Research Findings and Analyses

In analyzing the data collected, four points of view will be focused upon with the associated rankings, (a) a general population rating, (b) a generational rating, (c) a level of education rating, (d) gender ratings. Most of

the interpretation and analysis will be related to the general population rating as the most important objective of this study is to assess the attitude of Aboriginal people, as a general population, to goals of education.

The data will be analyzed in reference to the quantitative results but more importantly related to what the people said in their interviews. The transcripts of the tape recordings will be summarized and discussed keeping in mind the four focus groups, the questions and purpose of the questions in the interview guide.

SECTION ONE

Analysis of Ranking Data

The analysis of the data will focus on four primary points of view as they relate to the ranking of the goals of education.

- (a) a general population ranking
- (b) a generational (age) ranking
- (c) a level of education ranking
- (d) a gender ranking

Most of the interpretation and analysis will be related to the general population ranking as the most important objective of this study is to assess the attitude of Aboriginal people, as a population, to the goals of education.

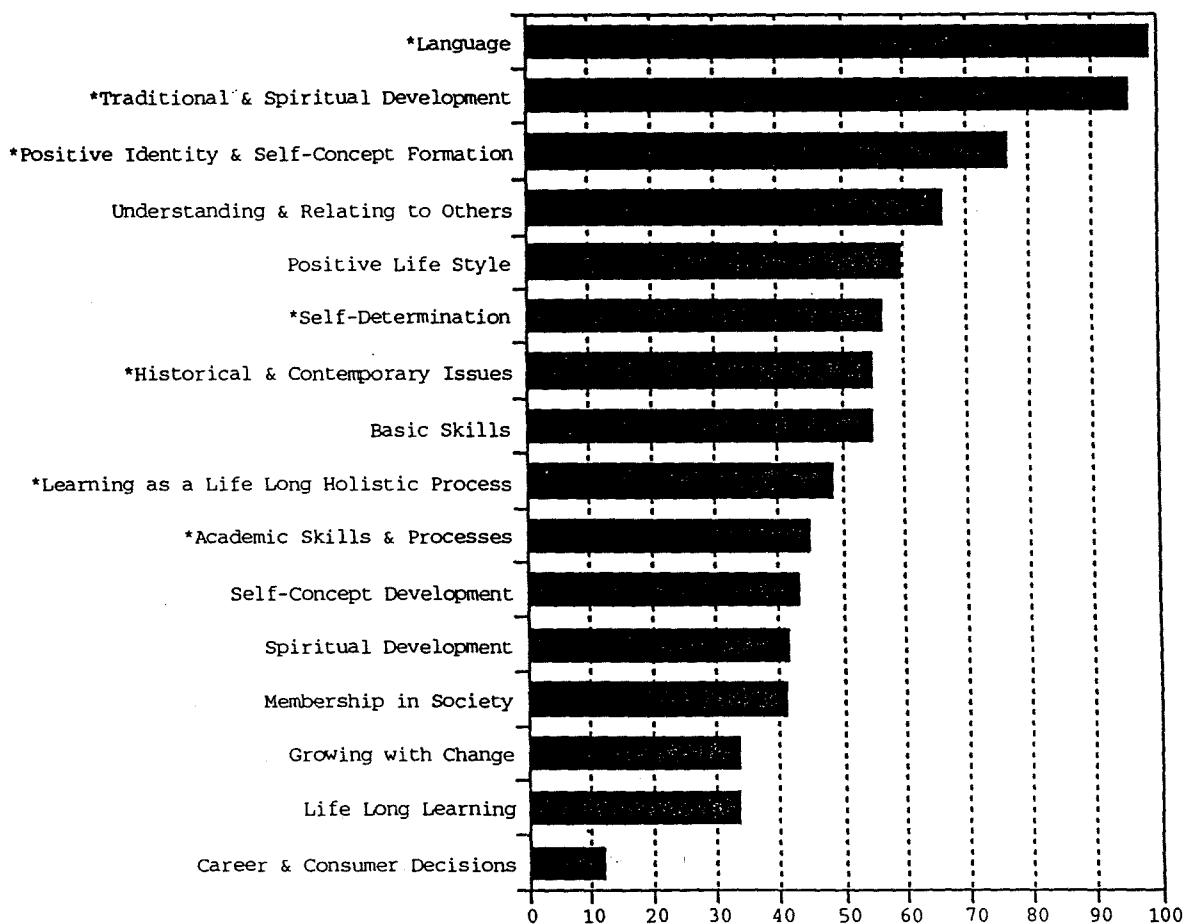
The method for obtaining a rank order for this study has already been explained in Chapter Two (p. 43). Goals of education as identified by Aboriginal people and Saskatchewan Education were randomly listed and it was from this mix that respondents were asked to choose.

General Population Rankings

The first point of view for which this study will attempt to gain a perspective on is how the general Aboriginal population views goals of education. (see Graph #1- General Population Ranking Mixed p.51 and Graph #2- General Population Ranking Separate p.52).

Graph #1

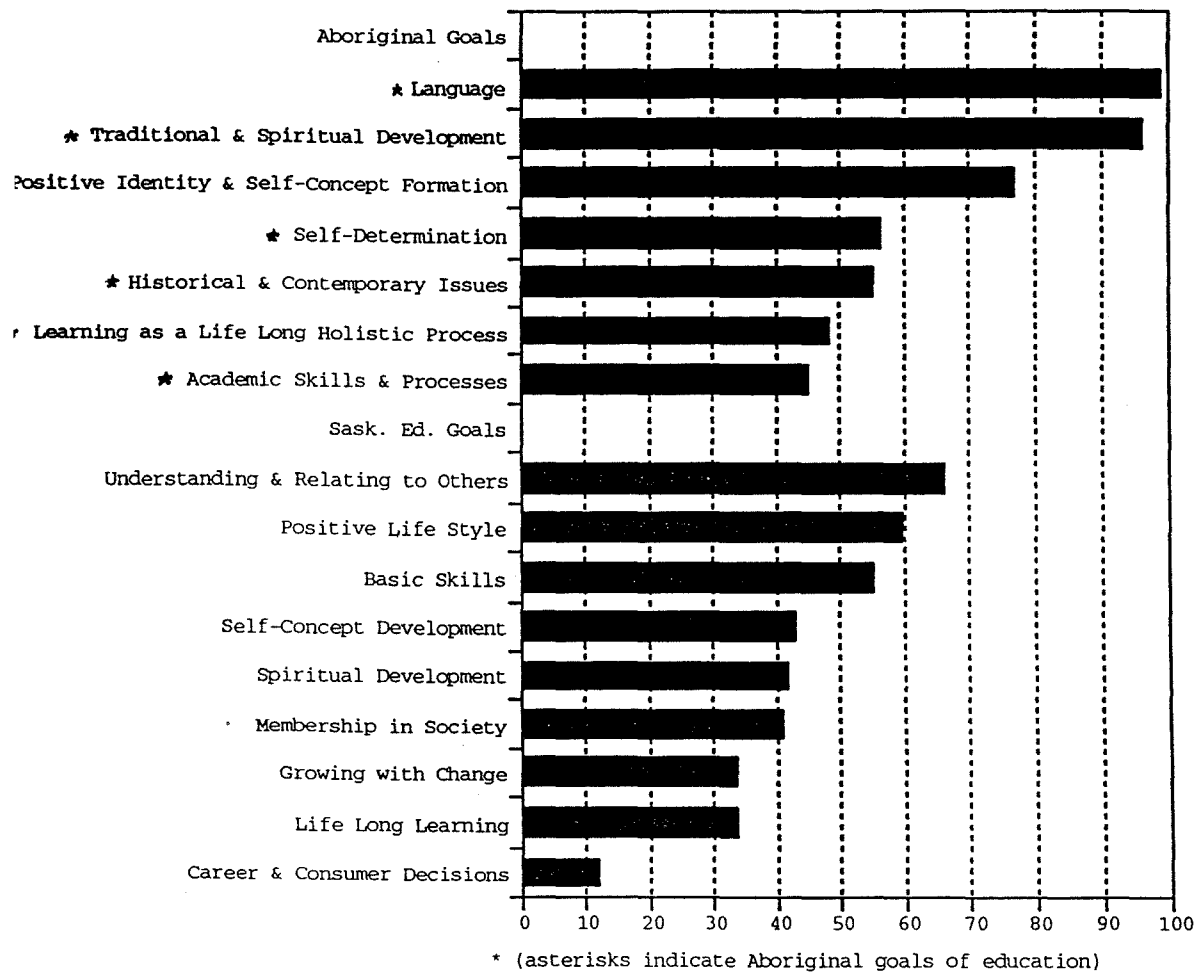
General Population Ranking Mixed



* (asterisks indicate Aboriginal goals of education)

Graph #2

General Population Ranking Separate



Of the first ten ranked in this study, seven were from the group identified as Aboriginal goals of education. Of these seven, three were ranked as number one, two, three. The data clearly indicates a trend towards those goals of education written from an Aboriginal perspective (see Graph #1- General Population Ranking Mixed p.51).

The first three goals chosen state quite strongly the need for Aboriginal values, First Nations languages and the development of a strong Aboriginal self concept. This appears to confirm what is stated in this study under the section Learning the Way: The Need for an Aboriginal Perspective (see page 4). That is the questioning of the validity of the provincially set goals of education and possibly setting or including goals of education that relate to Aboriginal people. The number one goal chosen was the one simply identified as Language. The second goal was the one identified as Traditional and Spiritual Development and the third was Positive Identity and Self Concept Formation.

Goals four through ten contained both goals set by Saskatchewan Education and Aboriginal people. The fourth and fifth goals chosen were from the Saskatchewan Education set of goals. They are identified as Understanding and Relating to Others and Positive Life

Style. The sixth goal chosen was Historical and Contemporary Issues, an Aboriginal goal of education. The seventh goal, also an Aboriginal goal, was Self Determination. The eighth goal was Basic Skills. It is a Saskatchewan goal of education. The ninth and tenth were from the Aboriginal goals of education. They were Self Determination and Learning as a Life Long Holistic Process.

Certainly it would appear that when given a choice Aboriginal people will choose goals which more closely reflect Aboriginal culture, heritage and values (see Graph #2- General Population Ranking Separate p.52). As the literature review stated goals developed to date in the provinces and territories of Canada have a European perspective.

This preference for Aboriginal goals of education becomes particularly clear when two goals are compared that are in many ways duplicates of each other except for the wording and a few different inclusions. For example Positive Identity and Self Concept Formation, an Aboriginal goal of education, was chosen third. Self Concept Development, a Saskatchewan Education goal, was chosen eleventh. Another example is the Aboriginal goal Learning as a Life Long Holistic Process which was chosen ninth as compared to the Saskatchewan Education goal Life

Long Learning which was chosen fifteenth. A further example would be the Aboriginal goal Traditional and Spiritual Development which was chosen second while the comparable Saskatchewan Education goal Spiritual Development was chosen twelfth. It would appear that goals of education that Aboriginal people relate to are chosen over those from Saskatchewan Education. Of course the possibility exists that the differences between similar goals of education were verbal, that is related to words rather than ideas. However, when reviewing the goals themselves and the components of the goals, it would seem that the differences perceived by the respondents were more to do with world view than merely the way the goals were written.

There was an exception to this pattern. Basic Skills, a Saskatchewan Education goal was chosen seventh while the comparable Aboriginal goal of Academic Skills and Processes was chosen tenth. The skills of reading, writing, and computing were more easily recognized in the Saskatchewan Education goal. This could indicate a strong preference for the retention of these skills as part of the education system.

Discussion

The ranking data and the interview responses all indicate a strong preference for Aboriginal goals of

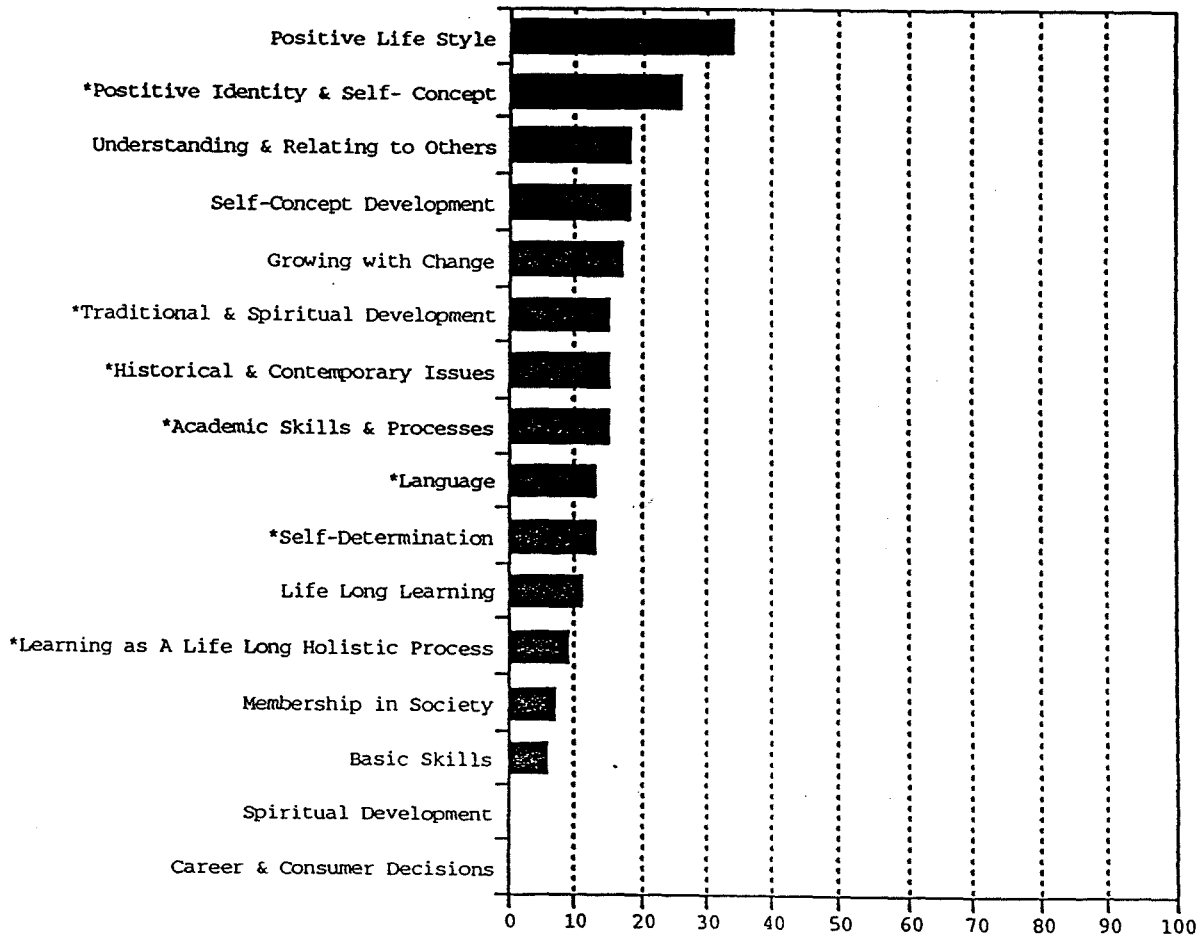
education. As the analysis points out there were some exceptions but overall the general population of Aboriginal people prefer Aboriginal goals of education to those provided by Saskatchewan Education. It would appear that Aboriginal people are searching for goals of education that more clearly reflect their needs. At the same time they see a value in what a Western based perspective in education can offer.

Differences in Responses Related to Generation

The second point of view this study will attempt to gain a perspective on is whether or not there is a difference in the way generations view goals of education. (see Graph #3- Generational Ranking High School, p.57, Graph #4- Generational Ranking High School - 30, p.58, Graph #5- Generational Ranking 30 - 50 p.59, and Graph #6 Generational Ranking 50+, p.60).

Graph #3

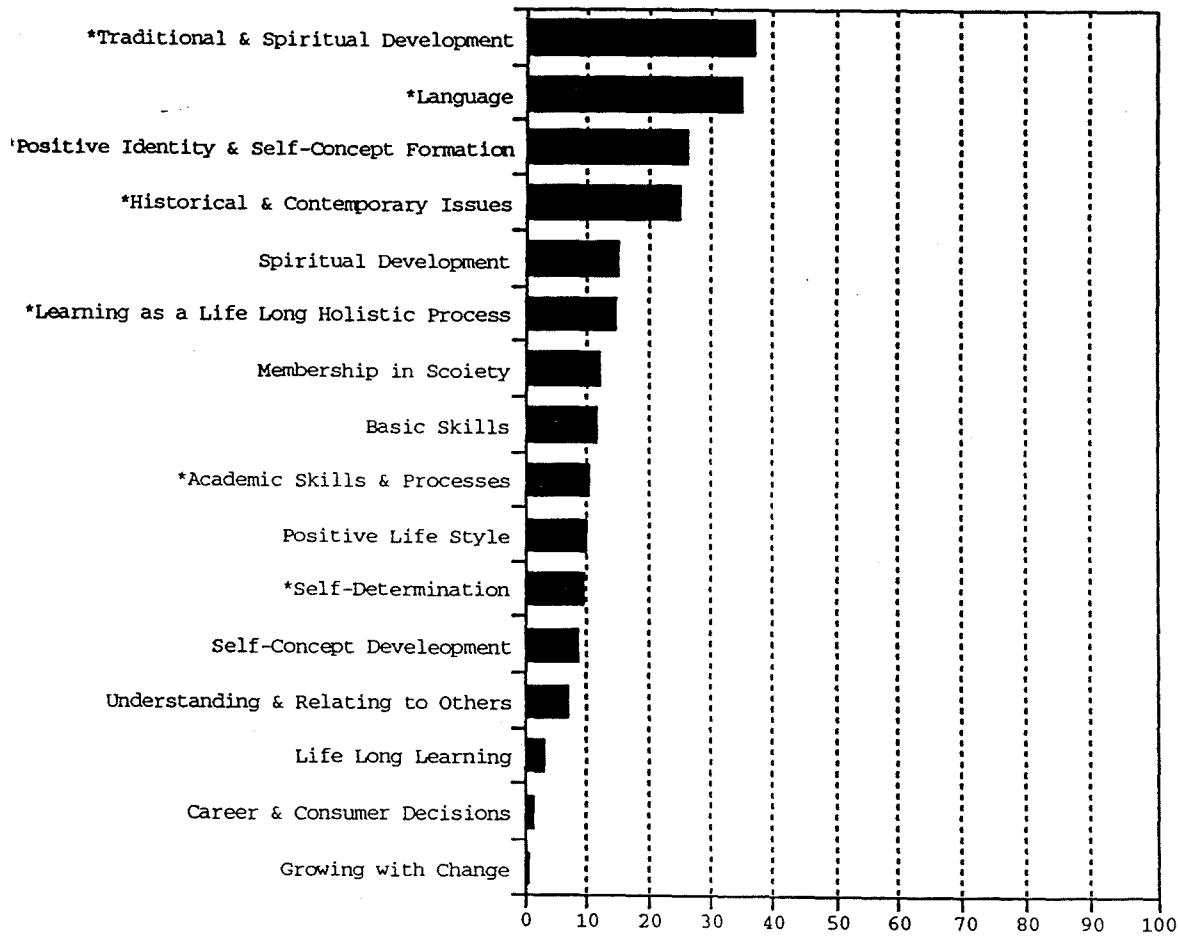
Generational Ranking High School



* (asterisks indicate Aboriginal goals of education)

Graph #4

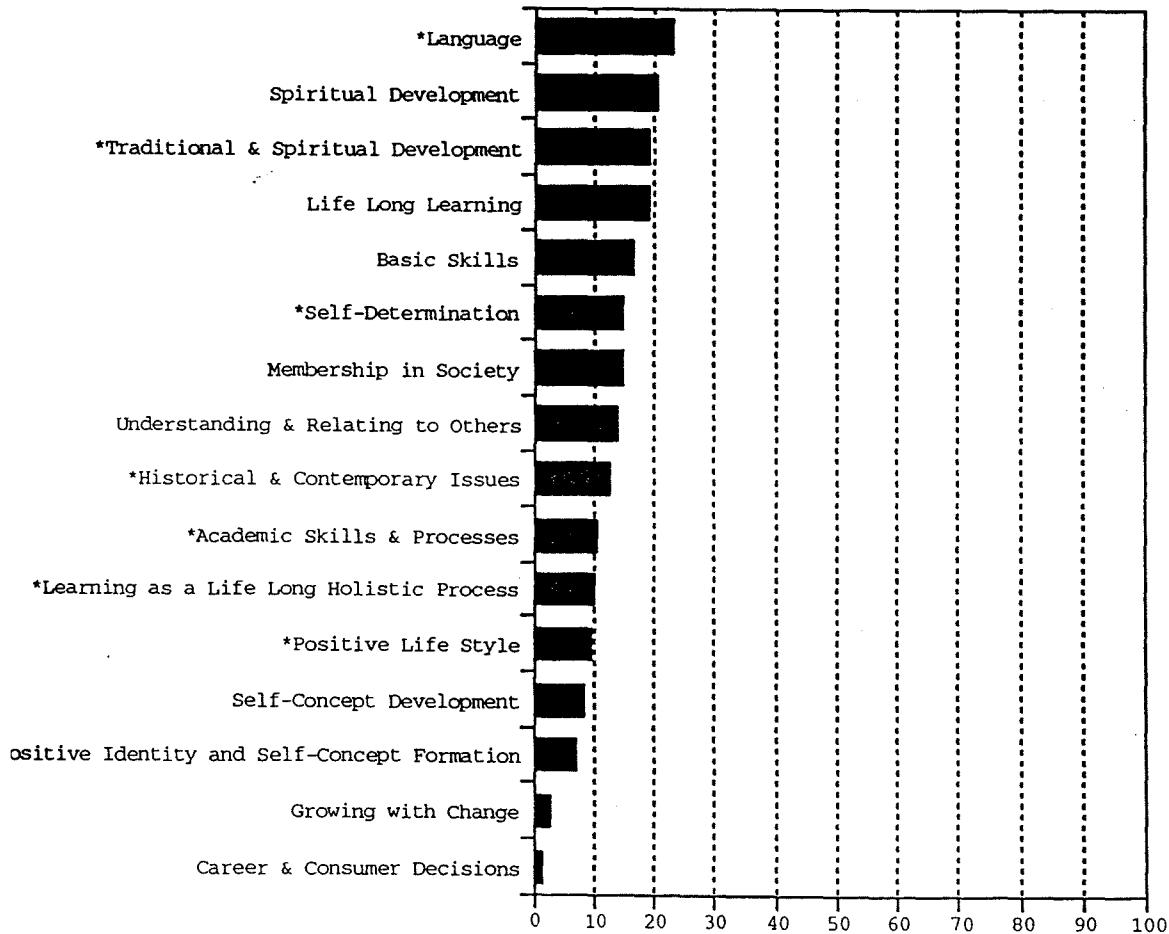
Generational Ranking High School - 30



* (asterisks indicate Aboriginal goals of education)

Graph #5

Generational Ranking 31 - 50

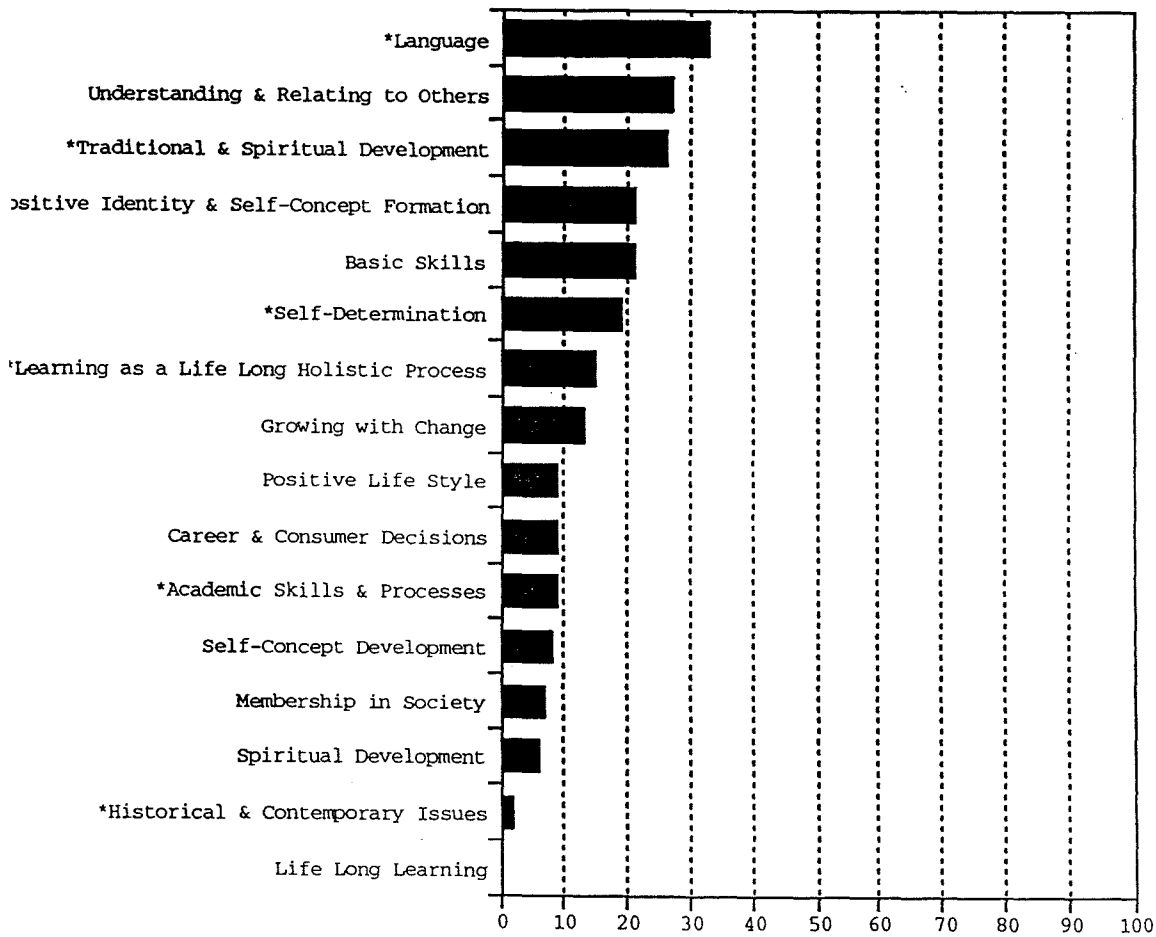


* (asterisks indicate Aboriginal goals of education)

Graph #6

Generational Ranking

50 +



* (asterisks indicate Aboriginal goals of education)

The high school respondents chose six Aboriginal goals out of the top ten they ranked. Only one of the first five they chose came from the set of Aboriginal goals. Four of the first five were from the Saskatchewan Education set of goals and they tended to be of the type where the development of the individual is a priority (see Graph #3- Generational Ranking High School, p.57). The young adults under 31 years of age also chose six Aboriginal goals out of the first ten they selected. Four of the top five were from the Aboriginal set of goals. This group clearly showed a different perspective of what the most important thing schools should be doing. Language, culture, identity and history seem to have been more important to this group when they ranked the goals (see Graph #4- Generational Ranking High School - 30, p.58).

The adults between 30 years and 50 years also chose six goals of ten from the Aboriginal set of goals. Of the first five, though, they chose only two from the Aboriginal set of goals. This particular group chose both the Aboriginal goal of Traditional and Spiritual Development and the Saskatchewan Education goal of Spiritual Development with nearly equal rank. There is the possibility that this indicates a difference in wording rather than ideas, although there would seem to

be a clear distinction in the details given under each goal. This group seemed to chose a more even distribution of Aboriginal goals and Saskatchewan Education goals (see Graph #5- Generational Ranking 30 - 50, p.59).

The Elders chose five Aboriginal goals of the top ten they rated. They also seemed to choose an even distribution of Aboriginal goals and Saskatchewan Education goals (see Graph #6- Generational Ranking 50+, p.60).

There are both similarities and differences in the choices made by the different generations. All four groups (see generational graphs, p.57-60) chose the Aboriginal goal Language as an important goal as well as the Aboriginal goal Traditional and Spiritual Development. There was agreement between three of the four groups for six other goals. The high school respondents were the only group not to choose the Aboriginal goal of Learning as a Life Long Holistic Process. They were also the only group not to choose the Saskatchewan Education goal Basic Skills. The 31-50 year old group were the only ones not to choose the Aboriginal goal of Positive Identity and Self Concept Formation. The under 30 group did not choose the Saskatchewan Education goal Understanding and Relating to Others while

the other three groups did. The Elders were the only group not to choose the Aboriginal goal of Academic Skills and Processes as well as the Aboriginal goal Historical and Contemporary Issues. In total four of the six goals where there was agreement between three of the four groups were Aboriginal goals.

Overall there was more agreement between the groups than there was disagreement (see graphs, p.57-60). There was, however, clear indications of a generational difference in viewing goals of education. The views of the high school respondents seem to be the most different from the other groups. The category of respondents to whom the high school respondents are most closely related are the Elders with whom they agreed in seven goals of education out of ten.

Discussion

Many influences played a role in choices judging by their interviews. The high school respondents were the most dissimilar to the other three groups. What might cause the High School respondents to choose so differently? Possibly they are the most recent group to have contact with the Saskatchewan Education goals in their school experience and it would be the attainment of these goals the school systems would be trying to

achieve. They seem to be reluctant to choose Aboriginal goals. Perhaps they see themselves as part of the Canadian mosaic rather than a distinct group.

The Elders seem to be still influenced by their residential school experiences. They see education as a mix of what they learned academically in residential school and what they believe should have been part of their school experience. When you grow up with the belief that residential schools are beneficial and your parents seem to believe this also, it would be difficult to completely break with these thoughts simply because they have become so ingrained.

The adults under 30 years seem to be the most determined to bring culture into the education experience. This is evidenced by their first four choices.

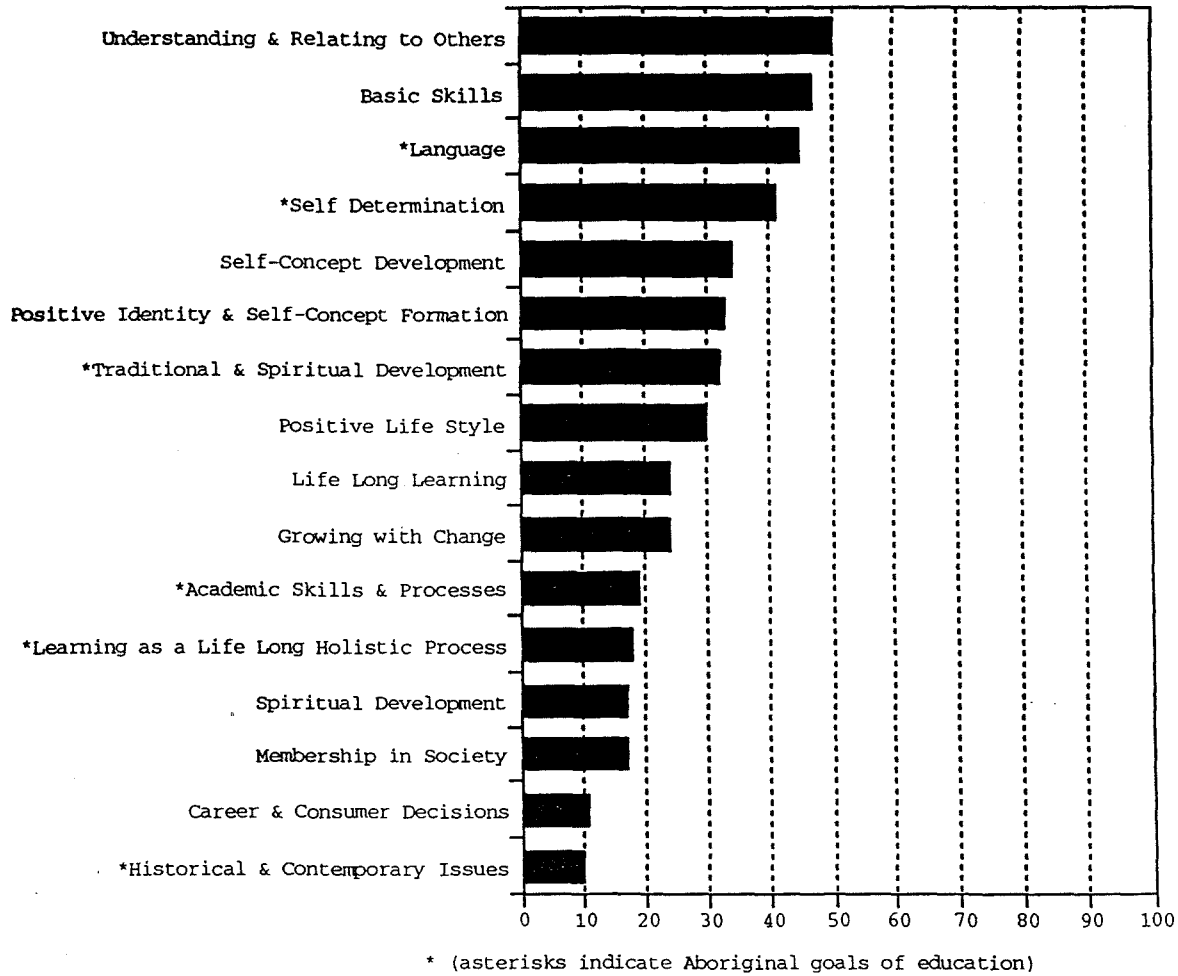
The age 31-50 years are the hardest to analyze in that they either went to residential schools or the public school system. The choices seem to indicate the desire to achieve a mixture of Aboriginal goals and Saskatchewan Education goals for this group. This might also help to explain why the Aboriginal goal of education, Traditional and Spiritual Development and the Saskatchewan goal, Spiritual Development were ranked as equals.

Differences in Responses According to Level of Education

The third point of view this study will attempt to gain a perspective on is whether or not the level of education had any influences over goals of education ratings. Three categories of education were identified: (i) grade 12 or less; (ii) grade 12 plus vocational or diploma training; and (iii) university student or university degree. (see Graph #7- Level of Education Ranking to 12, p.66, Graph #8- Level of Education Ranking 12 Plus Vocational, p.67, and Graph #9- Level of Education Ranking University, p.68).

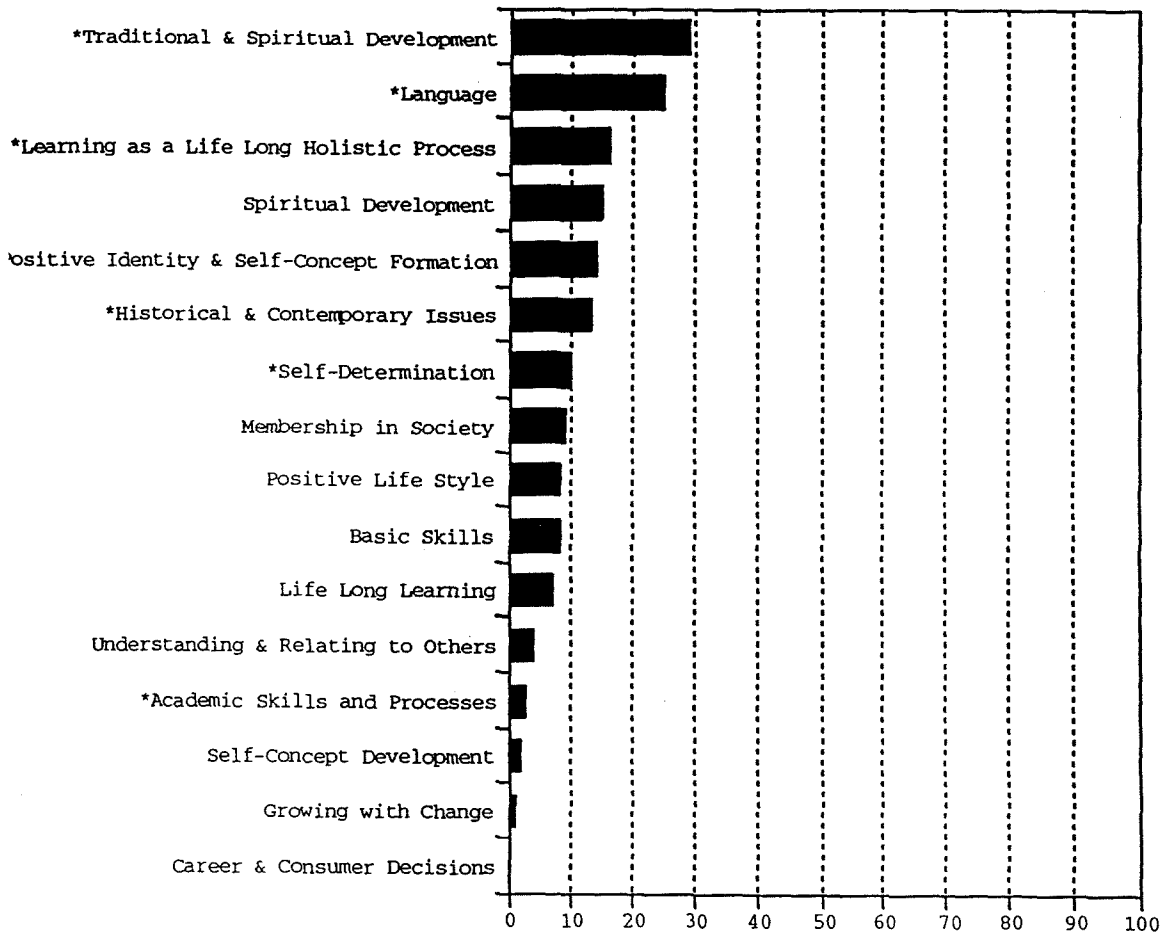
Graph #7

Level Of Education Ranking To 12



Graph #8

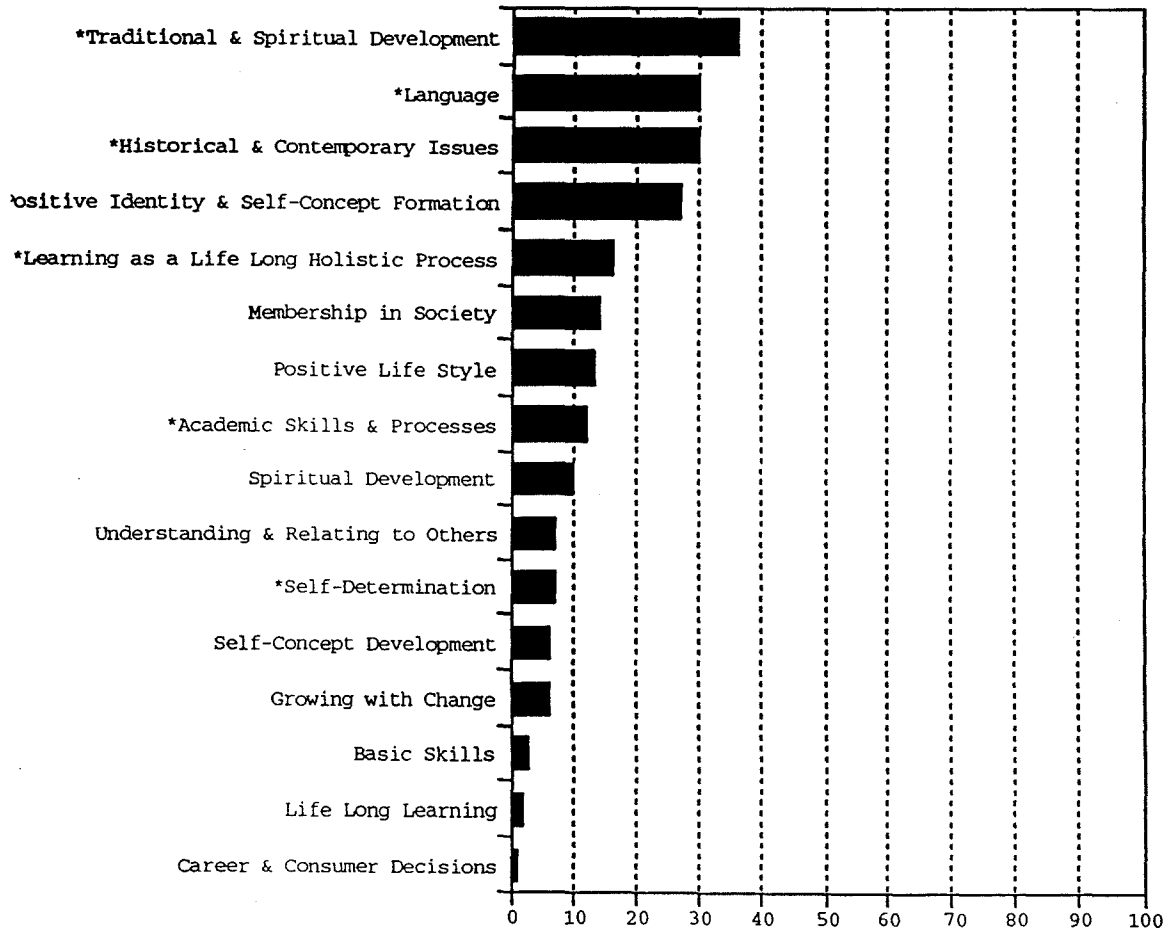
Level of Education Ranking 12 Plus Vocational



* (asterisks indicate Aboriginal goals of education)

Graph #9

Level of Education Ranking University



* (asterisks indicate Aboriginal goals of education)

For the group with a grade 12 education or less four of the ten choices were from the Aboriginal set of goals. These goals were rated as number 3, 4, 6 and 7 in importance (see Graph #7- Level of Education Ranking To 12, p.66).

For the group that had a grade 12 education plus some type of vocational or diploma education, six of the ten chosen were from the Aboriginal goals of education. Considering there were only seven Aboriginal goals of education identified, this only left one not chosen. Of the six Aboriginal goals chosen their ratings were #1, 2, 3, 5, 6 and 7 (see Graph #8- Level of Education Ranking 12 Plus Vocational, p.67). The Aboriginal goals clearly emerged as the most important.

For the group with a university education seven of the top ten goals were from the Aboriginal group. This means every Aboriginal goal was chosen. Their ratings were #1, 2, 3, 4, 5, 8 and 10 (see Graph #9- Level of Education Ranking University, p.68). Again, the Aboriginal goals emerged as the most important.

Discussion

In the analysis of the differences in responses according to the level of education a clear pattern has emerged. It seems the more post-secondary education one has had access to the more the respondent is likely to

choose the Aboriginal goals of education. Those who have access to higher education would also have more access to their history and culture. They are beyond the residential school experience and are more likely to search for more information from their own culture. The school system today is more likely to include more Aboriginal content. As well, there are grade ten, eleven and twelve subjects which deal specifically with Native Studies. At the university level entire departments now exist to promote Aboriginal perspectives and history, indeed in Saskatchewan the First Nation's have established a federated college. The Metis have also done the same.

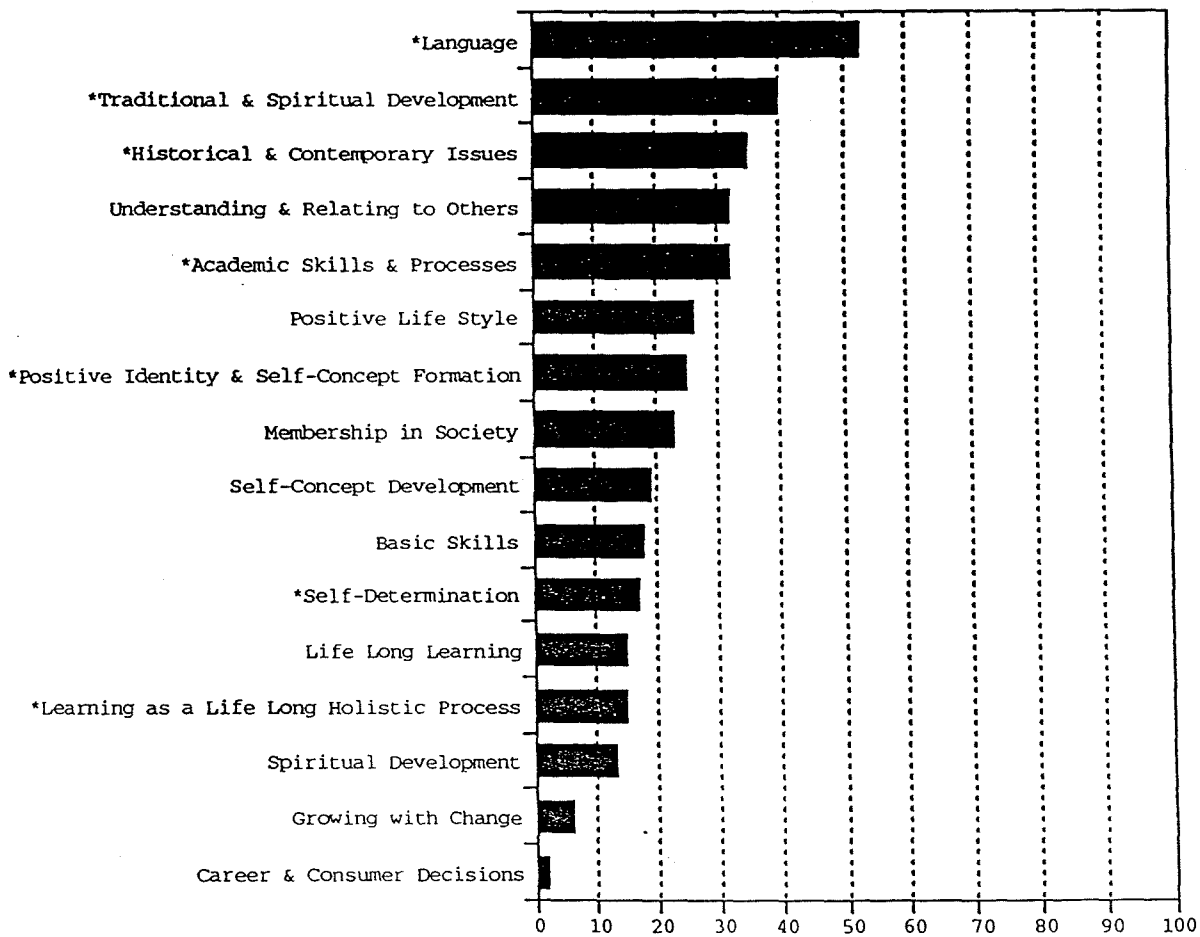
Differences in Responses According to Gender

That last point of view to be explored was whether or not gender had any influence on how goals of education were chosen and rated. (see Graph #10- Gender Ranking Male, p.71, and Graph #11- Gender Ranking Female, p.72).

Graph #10

Gender Ranking

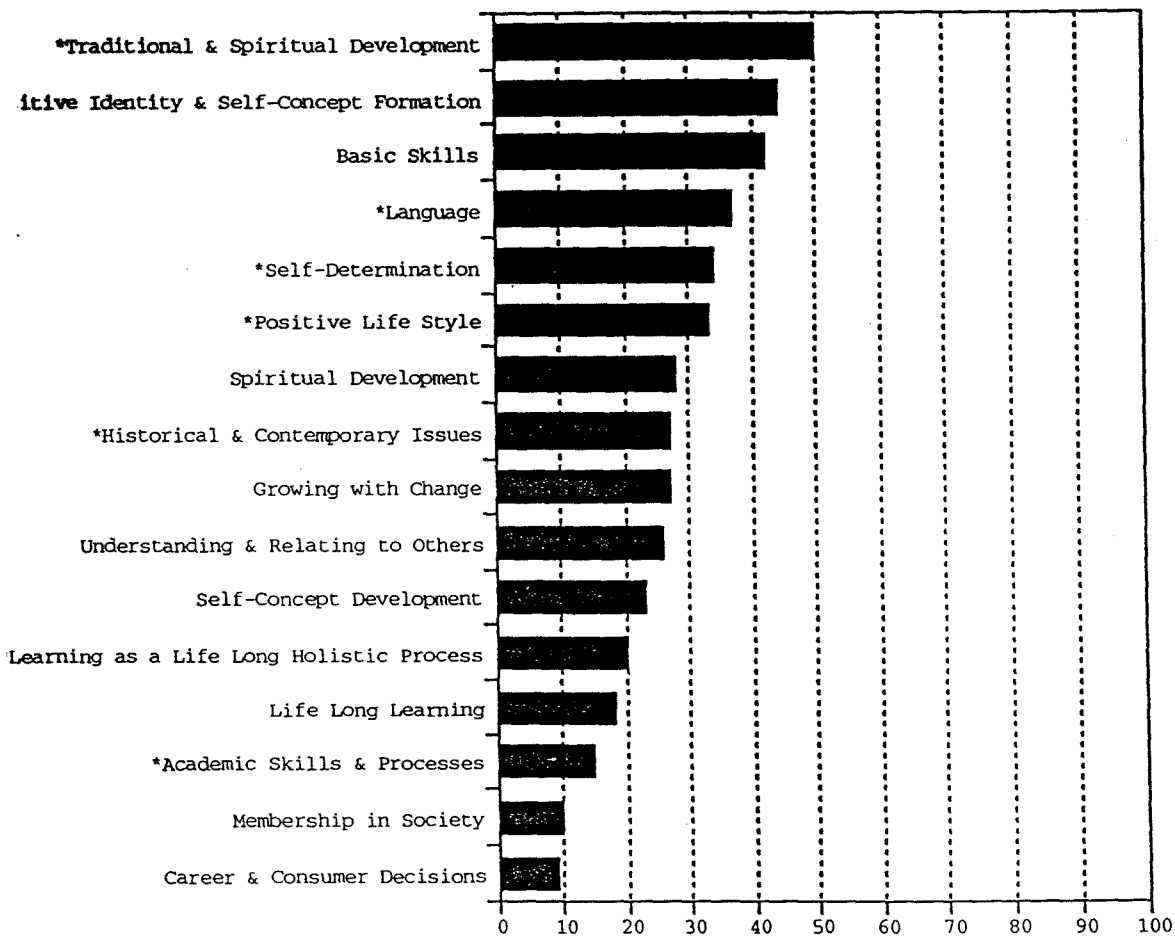
Male



* (asterisks indicate Aboriginal goals of education)

Graph #11

Gender Ranking Female



* (asterisks indicate Aboriginal goals of education)

Male respondents chose five Aboriginal goals out of the top ten they rated. In order of importance they rated #1, 2, 3, 4 and 7 (see Gender Graph #10, p.71). This indicates a pattern of choosing Aboriginal goals as some of the most important.

The female respondents also chose five Aboriginal goals of the ten they rated. In order of importance they rated as #1, 2, 4, 5 and 9 (see Gender Graph #11, p.72). This is a very similar pattern to their male counterparts. Of the five Aboriginal goals of education each group chose, four were the same. The difference was the male group chose the Aboriginal goal of Academic Skills and Processes while the female group chose Self-Determination. For the Saskatchewan Education goals of education these two groups chose the same goal three times.

Discussion

It would seem that there are no major differences in the way male and female Aboriginal groups see goals of education. It is interesting that the female respondents chose the Aboriginal goal of Self-Determination while the male respondents chose the Aboriginal goal of Academic Skills and Processes. This could be pursued in a further study.

SECTION TWO

Interview Summaries

Under the heading, Respondent, the abbreviations are explained as follows: H.S. represents High School, F. or M. represents Female or Male in all categories. Y. A. represents Young Adult under 30 years. A. represents Adult between the ages of 31 and 50 years. Elder represents those interviewed over the age of 50 years.

Question #1: Do you think there any goals of education that have been missed that are important to you and your community?

<u>Respondent</u>	<u>Key Concepts Extracted from Interviews</u>
H.S. (all)	(All four respondents indicated that they felt there were no goals missing.)
Y.A.F. #1	(key in on positive lifestyle; get the community working together; education for everybody, not just students, include adults.)
Y.A.F. #2	no.
Y.A.M. #3	(language should be included because it is being lost by the children.)
Y.A.M. #4	no, they seem to cover everything.
A.F. #1	could not think of any.
A.F. #2	felt something was missing but not sure

of what.

A.M. #3 I don't think so but Cree in the schools;
many things that used to be in the
schools are no longer there like The
Lord's Prayer.

A.M. #4 a few years ago language and culture were
missing, things look better now.

Elder F. #1 felt there were none missing.

Elder F. #2 felt there were none missing.

Elder M. #3 the children have lost the value of
respect; your children are like trees,
if it grows the wrong way you take the
time to straighten it out.

Elder M. #4 language maybe, Elders need to be part of
this goal as teachers two or more times a
week and speak Cree; students must learn
to speak Cree; the environment,
everything is being destroyed (polluted
lakes), we can't go back to hunt the
buffalo but we can look after what we
have.

Findings

Consideration must be given to the possibility that
the information made available to the respondents may be

incomplete. As was stated in Chapter Three a question was formulated which would allow them to include any goals of education that may have been missed. I referred to this as a structural question (Spradley, 1979) in Chapter 2 (p.39).

This question did not elicit a wide range of responses. Most respondents felt no goals of education were missing. There were five references to Cree and language even though language was clearly listed as a goal already (see Appendix H pp 55,90,102,132, and 137). This suggests that language ranks highly in the minds of many of the respondents. There were other references to getting the community involved in education as well as references to positive life style, the value of respect, and the need to look after nature.

Summary

The respondents generally felt the goals of education presented were comprehensive. They did feel strongly enough about some goals that they felt they should raise them even when they were clearly listed. For example many respondents mentioned the need to include First Nation's Languages in the curriculum as well as the need to involve the community in the education system. Both of these goals were listed but some of the respondents felt a need to mention them again.

Question #2: What were you thinking was important when you ranked the goals as you did? How do you think the schools could best achieve these goals?

<u>Respondent</u>	<u>Ranking of the Goals of Education and the Explanation Given for this Ranking</u>
H.S.F. #1	<p>#1. Understanding and Relating to Others (We need an equal society with no racism, the person matters not the race).</p> <p>#2. Positive Life Style (Everyone should be safe and healthy).</p> <p>#3. Self-Concept Development (Confidence in yourself and not put down other people</p>

to make yourself look better).

#4. Growing with Change (Need to have confidence and ambition in order to do something with your life).

#5. Positive Identity and Self-Concept Formation (This is a person who can work with people of other cultural and ethnic backgrounds, people need to be treated equal).

#6. Self-Determination (Get to know yourself, respect yourself, and be confident. Everyone should have the same education. Affirmative action seems to put down Native people. Native people are smart enough to compete without affirmative action).

#7. Membership in Society (People should act with honesty, compassion, integrity and fairness. Disobeying laws should have consequences you should face and not try to escape).

#8. Traditional and Spiritual Development (Get to know yourself, your environment and your world. School should concern itself with the individual and the self

more than keying in on basic skills so much. Affirmative action is unnecessary. Everyone is equal).

#9. Life Long Learning (Be yourself and make your own decisions. Learning outside of school is as important as learning inside school. You should know yourself).

#10. Academic Skills and Processes (Provide social opportunities both within the curriculum and outside the curriculum. We need a well-rounded education that is both academic and social).

#11. Spiritual Development (This aspect is important but shouldn't be found everywhere in schools).

#12. Learning as a Life Long Holistic Process (This goal is important but she did not think the extended family should be the first teacher and the last).

#13. Basic Skills (Are over-emphasized. Success is the result of kids being self-confident and having a positive self-concept).

H.S.F. #2

#1. Positive Identity and Self-Concept Formation (Positive self-identity is a problem for kids in the north and to be a successful learner you must be positive about yourself. Schools need to concentrate more on identity).

#2. Traditional and Spiritual Development (Learning your culture and history leads to a positive self-identity and this was something I didn't learn in school. A more relevant curriculum with respect to culture should be included).

#3. Learning as a Life Long Holistic Process (Learning is a process that takes place every day and not just in school).

#4. Positive Life Style (Some kids don't see a positive life style at home, they see alcohol and drugs as normal).

#5. Growing with Change (Aboriginal people can't go back to a totally traditional life style and need to be prepared for the many changes that face them. They need to find the best of both worlds).

H.S.M. #3

#1. Positive Identity and Self-Concept

Formation (You need to know who you are and what your background is. A positive identity will make you feel good and help you through school).

#2. Language (This plays a large role in identity and cultural background).

#3. Positive Life Style (Results from a positive identity and knowing your language. Makes you feel better about yourself).

#4. Self-Determination (To help you determine a career or what you want out of life you need to have a positive self concept).

#5. Basic Skills (Reading, writing and computing are still major components in what schools should be doing).

#6. Self-Concept Development (Having long term goals and knowing what you want to do in life will help you perceive yourself in a positive way).

#7. Academic Skills and Processes (More than just basic skills, a preparation for total living).

#8. Traditional and Spiritual Development

(You must know yourself, your background, culture, traditional values, Elders and the Creator).

#9. Understanding and Relating to Others

(You need to get to know other people and understand them. To be able to relate to other people and cultures).

#10. Learning as a Life Long Holistic

Process (Life is a learning process from birth to death. My choices were based on this thought).

H.S.M. #4

#1. Historical and Contemporary Issues

(It is good to know what happened to you as a people and how it has changed to what it is today. The school and family should be involved. This goal is especially important where there is a large Aboriginal population. An Aboriginal perspective is needed, not just half the story).

#2. Life Long Learning (School is to

learn how to learn. Teachers teach how to learn and you apply it to life).

#3. Academic Skills and Processes

(Learning as a developmental process

should be sustained through interaction with the environment. Be prepared for what's after high school. Reading, writing and computing are the backbone of education).

#4. Positive Life Style (You need to respect nature and not abuse the traditional life style. Don't carry a chip on your shoulder. Express yourself creatively. Don't abuse alcohol).

#5. Understanding and Relating to Others (Understand your history as it is related to racism and discrimination. Fight for what is right but don't make it an act of revenge on every non-aboriginal person. Don't be bitter).

#6. Self-Concept Development (A positive, confident, ambitious person will be the most successful).

#7. Growing with Change (Develop confidence in making decisions that involve risk. Knowing your history gives you confidence).

Y.A.M. #1

#1. Traditional and Spiritual Beliefs (This is important, it was missing when I

was going to school).

#2. Language (People should know their language. Aboriginal languages should have the prominence of the French language, especially in the North).

#3. Basic Skills (Schools still need to teach reading, writing and computing. This is still very important).

#4. Positive Identity and Self-Concept Formation (You need to feel good about yourself and what you are doing or you won't learn. Schools need to concern themselves with curricular and extra-curricular activities that will help a student develop a strong self-concept. Maybe more use could be made of job placements).

#5. Learning as a Life Long Holistic Process (The extended family should play a primary role in a child's education at the beginning and the end [throughout]. The family has a right to be involved in education for this leads to learning for life. School life and home life should not be two separate

parts).

#6. Spiritual Development and Positive Life Style (Communities in the North are suffering through many problems and something needs to be done. Schools can play a central role in problem solving and healing).

Y.A.F. #2

#1. Traditional and Spiritual Development (In order for a people to learn they must be in touch with their culture and Creator. Home and the culture provides a safe and secure place. Achievement of this goal will lead to healing in the community. Elders need to play a prominent role in education. Reaffirmation of being an Indian needs to happen).

#2. Positive Development and Self-Concept (There is a need for all our children to experience this. Positive family role models are needed. Talking and healing circles need to be part of the curriculum. Bring culture and community into the school because they play such an important role in the childrens'lives).

#3. Historical and Contemporary Issues

(The knowledge, culture and history of a nation needs to be passed on to each successive generation and schools need to play an active role in this process. People are empowered when they are proud of their past. We shouldn't have to wait until we go to university to learn our history).

#4. Language (The home needs to play an important role in partnership with the schools. Language gives the correct perspective to culture).

#5. Self-Determination (A confident well developed child is the sign of a healthy people thus a healthy society).

#6. Positive Life Style (Avoid the use of alcohol and drugs for the high comes from the environment).

#7. Spiritual Development (Prefers the term Creator to God. All religions should be studied. Indian religions across Canada are all quite different).

Y.A.M. #3

#1. Language (School is mostly English based, Cree should be found more in the

classroom. The young children hardly speak their language on the playground).

#2. Traditional and Spiritual Development

(The children need to learn more about their culture and history to help them feel good about being an Indian. The children need to learn the value of respect, respect for elders, lifestyle and religion. In the past this has been missing in the school system).

#3. Positive Identity and Self-Concept

Formation (The children need to feel good about being an Indian. Knowing and feeling good about their background. This has been missing in the past, history has been taught from a European perspective).

#4. Historical and Contemporary Issues

(Everyone should be familiar with their history so they can pass it on to their children and others).

#5. Understanding and Relating to Others

(Indian people need to relate to others and not isolate themselves. We need to accept others of different races and

cultures).

#6. Positive Life Style (Aboriginal people do not stand high on the social scale. This fact has a direct affect on developing a positive life style and self respect).

Y.A.M. #4

#1. Historical and Contemporary Issues (To ensure the collective knowledge of a people is passed on to successive generations. This didn't happen when I was in school and it should have).

#2. Language (The children need to be taught their own language. The opportunity to learn their own language should be made available in all schools).

#3. Traditional and Spiritual Development (Provide an education that will address the child in an appropriate cultural, social and economic manner. The child's development should take place within the context of the four dimensions of the Medicine Wheel, physical, mental, emotional and spiritual. These aspects of culture need to be taught at an early age).

#4. Membership in Society (To achieve individual and group goals and participate in the democratic process).

#5. Learning as a Life Long Holistic Process (Teaching that all things and life is sacred. This enhances the quality of life while preserving traditional ways).

#6. Spiritual Development (Children should know more about God, religion, culture and family).

A.F. #1

#1. Spiritual Development (Respect life, we're put on this earth for a reason. Respect the Creator and all things that the Creator made). Be sure that our parents, family and community are involved in the teaching of these values).

#2. Traditional and Spiritual Development (This is related to spiritual development above, the principle of respect and the importance of this value to Indian traditional ways). The importance of your parents and family. These are all part of a child's education from an

holistic point of view. To learn the language that was given to me, even when I was pushed into education, the education from the Elders was more important than "school" education).

#3. Learning as a Life Long Holistic Process (Children are very important in our lives and therefore so is their education. The extended family plays an important role. The key to a solid education is to be taught the values that are important to a people like those related to the Medicine Wheel physical, mental, emotional and spiritual).

#4. Language (Cree was an important part of my childhood and education until I went to school. My parents felt we should learn English if we were to be successful in life. Our language is very important and we should hold on to it and never forget it).

#5. Life Long Learning (We should seek learning experiences throughout life. We should not be afraid to learn, learn from the life that surrounds you).

#6. Growing with Change (As Aboriginal people we have experienced many changes in our lives, community and our world. We've been forced to catch up. We need to learn about everything both inside our communities and outside so that we understand the changes that are occurring).

A.F. #2

#1. Spiritual Development (Spiritual development leads to listening and respect).

#2. Life Long Learning (People learn throughout their lives, they never stop).

#3. Self-Determination (It is important for children to develop a positive self-concept and identity. This will lead to self-confidence and self-respect. This is especially true for Aboriginal children).

#4. Basic Skills (Many kids today can't read, write or compute very well and they really need to know how to do this. If you learn to read then it allows all kinds of other learning).

A.M. #3

#1. Understanding and Relating to Others

(We were brought up to understand and respect others. Our parents and the schools taught us that).

#2. Basic Skills (You need to read, write and compute while growing up and experiencing life. Basic skills are necessary today).

#3. Self-Concept Development (We need to grow up with a sense of confidence and not be put down. We need to be encouraged to pursue our goals).

#4. Academic Skills and Processes (You need these to survive in today's society).

#5. Membership in Society (Children need to know they're accepted everywhere, not just in their community. Its important that non-native and native kids get along).

#6. Positive Life Style (You need to feel proud of yourself and act it, avoid alcohol and drugs. The schools should promote and encourage this).

#7. Life Long Learning (Education exists beyond the limits of school).

#8. Language (We didn't use to have a choice. You need to learn your language instead of forgetting it. We should have access to Aboriginal languages especially in school).

#9. Growing with Change (Change and adjustment is a fact of life for Native children. Change exists when they leave home and go to school, to other towns, cultures, and society. Schools should prepare our children for change. We are different so we should expect different treatment).

#10. Spiritual Development (Teach the old way of doing things, belief in spiritualism. A person should have a choice in religion and not be forced into what you're not ready for).

#11. Self-Determination (We should have the opportunity to find work and not face disappointment).

A.M. #4

#1. Traditional and Spiritual Development (I don't practise Native spirituality because I wasn't taught it. My family didn't practise Native spirituality but I

know it is important).

#2. Language (It is important to speak your own language to your own people because then the understanding is clear. Speaking Dene makes you think in Dene. Speaking your own language has a lot to do with who you think you are. Languages, like a way of life, are disappearing fast and should be saved).

#3. Historical and Contemporary (The kids are growing up and don't know who they are. They need to be taught cultural and historic knowledge. You need to know who you are at a very young age and continue to be taught this. You need to be taught to be proud to be an Indian. The schools should do this. Families at home need to do this also. Families should teach values and respect).

#4. Positive Identity (You need to know who you are so you are not lost in the larger society. Racism is everywhere, even against our own people. A strong positive self-identity will be helpful in reversing this. Hopefully this will help

reverse the suicide rates also).

#5. Self-Determination and Membership in Society (The Creator put you here for a purpose and you should know why. Schools can help you prepare for society. Indians will go on to manage their own affairs with confidence. Self-government is a goal).

#6. Positive Life Style (We need to feel good about life and look forward to the future. You need to become a teacher of your children and help prepare them for their future. Be sure the vices of drugs and alcohol don't control you).

#7. Academic Skills (Possession of these skills allows you to function in society and have choices).

#8. Learning as a Life Long Holistic Process (Get involved and become part of the healing process. Suicide and family violence are major problems. Children need to understand and become part of the healing process. This is all part of the gradual learning process).

Elder F. #1

#1. Self-Determination (Children need to

feel confident and secure in order to succeed, to make wise choices. Some children feel put down, the school experience should make them feel good).

#2. Career and Consumer Decisions (Our children need to be prepared for jobs in the future. They need to be prepared to learn how to hold on to jobs).

#3. Self-Concept Development (Children need to feel secure, safe and encouraged to succeed in order for them to feel good about themselves).

#4. Basic Skills (Teachers need to key in on these skills and at the same time keep the parents and family informed. Work with the parents if the children have weak skill levels. If the children are failing it shouldn't be a surprise in June).

#5. Traditional and Spiritual Development (Language and culture should be taught in schools. I never had any of this taught to me in residential school. I only saw my parents in the summer and never learned the traditional part of my

culture).

#6. Language (I was never allowed to speak Cree in school. We spoke it outside anyway).

Elder F. #2

#1. Basic Skills (They should learn Cree as a basic skill before traditional and cultural development in school. I should have chosen "language" first. As well, schools should be concerned with reading, writing and computing).

#2. Traditional and Spiritual Development (Traditional content and traditional teaching should be used in the classroom. Traditional spiritualism could be a problem if taught in the classroom. Children need to learn traditional spiritual values related to mental, spiritual, emotional and physical aspects of a whole person. These values, from a European perspective, are already found in the curriculum anyway like sharing and love. The goals of Self Concept and Positive Life Style are related also).

#3. Language (Language is important and if nothing is done then it will be lost.

Aboriginal languages should be part of the basic foundation of school. English, because it is necessary, should also be taught).

#4. Growing with Change (Work towards immediate and long term goals. Change is a natural part of our society. Everyone needs to have a better understanding of other people and cultures).

#5. Positive Identity and Self-Concept Formation (If you have a positive self-concept you are more likely to learn about and accept other languages and cultures).

#6. Understanding and Relating to Others (Help children develop a sense of responsibility).

#7. Learning as a Life Long Holistic Process (It is important to learn our cultures from our Elders).

#8. Self-Determination (This goal is part of all other goals).

#9. Positive Life Style (We need to respect and enhance the environment).

#10. Historical and Contemporary Issues

(This is important not only for Aboriginal children but for non-aboriginal children as well. Traditional values need to be affirmed and maintained. It is important to pass on knowledge to successive generations).

Elder M. #3 **#1. Traditional and Spiritual Development**

(Respect Elders and learn their language. There is only one God. There is no problem with pow wows and Christianity as my dad taught me. Learn from Elders and use tobacco to show respect. We need to pass on our culture to our children. The oral tradition is a very important part of this learning process. Learn the traditional survival techniques).

#2. Membership in Society (Respect other people's rights. Learn the values of honesty, fairness and respect law and authority. Children don't have respect today. The Creator gave us gifts and we should respect all those things as gifts).

#3. Basic Skills (We need culturally related basic skills like how to live in

the bush and live off the land. We learn many values when we learn to live in the bush like respect for nature).

#4. Language (We need Cree teachers in the school).

#5. Understanding and Relating to Others (We should get along with everyone. We need to make an effort to know our children. Outside teachers don't know the values of the people or how to keep the language or traditions).

#6. Learning as a Life Long Holistic Process (Life is a gift and should be taken care of. Suicide kills more than your body, it kills the parents, kills the partners, kills the mind and spirit and kills a future).

#7. Self-Determination (Respect and share with everyone. Visit the sick and be kind. No television. Tell stories. Now Elders don't tell stories).

Elder M. #4. **#1. Positive Self-Identity** (Relates directly to self-government. White student education is ruining the Indian student. White culture means material

things while Indian culture means God given things, anything that is living).

#2. Language (The most important thing in our lives is our language. Our language will be destroyed like the buffalo if we don't teach our students their mother tongue).

#3. Traditional and Spiritual Development (Respect! Respect nature, God and Indian culture. Southern Indian traditional ways are not our way. Sweats have lost their respect because everyone is allowed in. It used to be only a medicine man used a sweat for healing).

#4. Understanding and Relating to Others (Everyone needs to feel comfortable with other races and religions. Numbers one, two, three and four are important because all the rest of the goals are taught in the school).

#5. Learning as a Life Long Holistic Process (Students have lost much respect and teachers don't know what Elders respect and that's why Elders have to be involved in schools. These children

today will have to teach their children some day. Culture and language are being quickly lost. Children would rather watch T.V. than listen to their grandparents. The oral tradition is lost. Children need to value work, even the radio had an effect on us. Prayers to God used to be important, even in school).

#6. Self-Determination (Self-government should be explained just like municipal, provincial and federal governments are explained in the schools. Reserves know what they want. Its time for self-government because things haven't changed much in the past 100 years).

Findings

The second question of the interview was based upon Spradley's (1979) "use principle" and was designed to discover the symbolic value for the choices and how they envisaged the application of these goals (p.157-158). In other words, the reason for choosing as they did.

#1. Language

"Our language will be destroyed like the

buffalo" (Elder M. #4, Appendix H, p. 138)

Although this goal was not stated as a goal in the regular sense it appears the intent was clear as it was chosen by 81%(13/16) of the respondents. To all respondents choosing Language, the idea of preserving Aboriginal languages was substantially supported. Some respondents even thought they should change their original ranking of Language to a higher position (see Appendix H pp. 17,70,98, and 123).

The respondents generally referred to language in the context of culture and identity. That, is losing one's first language was symbolic of finally losing one's culture and identity. Respondents indicated there is a need to give Aboriginal languages power and prominence.

It was also stated that not only should the school play a role in language retention but also the extended family and community in partnership with the school. Language represents a particular world view or perspective and therefore is important in maintaining one's culture. Children are losing or have already lost their language. One of the reasons this has occurred is because English has been so dominating both in school and out. With regard to Aboriginal students, in the view of the respondents, the opportunity to learn one's language needs to be available within the school system. This has

not been the case historically.

Language is considered a gift from God therefore it is a responsibility to learn it and pass it on (Elder M #3, see Appendix H, p.133,134). Reclaiming and preserving Aboriginal language is symbolic of the struggle traditional Aboriginal cultures have faced because of past policies governing the lives of Aboriginal people. One Elder stated that it should be considered as important as the basic skills now emphasized in schools. Learning one's language needs to be considered a foundational skill. It is the language of the Elders will not be yours until you learn it. Cree (Aboriginal) language teachers are a must in the school system. If a stand is not made now the language will be lost forever. The struggle will be difficult because of the many outside influences.

" Language is the most important thing in our lives" (Elder M #4, see Appendix H, p.138).

It is very clear language is the focal point of the struggle for culture and identity.

#2. Traditional and Spiritual Development

"In order for people to learn they must be in touch with their culture and Creator" (Y.A.F. #2, see Appendix H, p.50)

This goal aimed at the need for education to address the culture of a people, if that is desired. The literature review and Aboriginal goals study demonstrated the need and desire for such a goal. The respondents agreed by ranking it second in importance.

75% (12/16) chose this goal for a number of reasons. One respondent stated that this goal could best be achieved by keying in on the individual, the self, in terms of a holistic development. Many of the other respondents stated that identity and self concept are related, in fact necessary for the achievement of this goal. Many respondents linked learning culture and history to a positive self identity. The achievement of this goal was often related to the inclusion of relevant curriculum and respect for Aboriginal culture. This curriculum would have to include the need to know yourself, your background, your culture, traditional values, Elders and the Creator. Many respondents chose this goal because they felt this was an element of their own education that was missing. The need of the school to play a role in the achievement of this goal was clear. Some of the respondents also made references to the home, family and community's importance in the achievement of this goal.

"The home and culture provide a safe and secure

place" (Y.A.F. #2, see Appendix H, p.50).

It was stated that the achievement of this goal will lead to healing in the community. Another point made often and not only related to this goal was the need for Elders to play a prominent role in the education system. The reference was made to the fact that Aboriginal children are learning content that is not appropriate to them, nor is the methodology appropriate, and this weakness needs to be addressed. The values considered to be generic were questioned also. It was felt that the Medicine Wheel philosophy would provide a more appropriate background for values used in the school system. Although the values like love, sharing and respect are not in themselves different, explaining why we should practise such values would be from an Aboriginal perspective. There were not many references to the role of Indian spirituality in the schools but there many references to God and the Creator. Spirituality continues to be an active element in Aboriginal cultures and the translation of this spirituality into schools seems to be by way of treating this belief as a given. The respondents assume this will automatically find its way into the schools in the form of respect and reverence for spiritual ways. Spirituality to an Aboriginal person is part of a total way of life, not just a component of

education. Traditional and Spiritual Development as a goal of education is very important to Aboriginal people. This goal is also related to goals like Positive Identity and Self Concept Formation in the minds of Aboriginal people.

#3. Positive Identity and Self-Concept Formation

"Children need to feel safe, secure and encouraged in order to make wise choices and succeed" (Elder F. #1, see Appendix H, p.120,121) [paraphrase]

This goal was intended to speak to the need Aboriginal people have with respect to the formation of a positive identity and self concept in light of their historical mistreatment. This goal is quite similar to the Saskatchewan Education goal of Self Concept Development. The comments of the people indicate the importance of this goal but it is not a goal that is separate from the other goals.

The importance of this goal is always stated in relation to what needs to be done to achieve the goal itself. One respondent reported that the achievement of this goal will determine who is self confident and can work with people of other cultural and ethnic backgrounds in a setting of equality. Another respondent stated the

achievement of this goal has been a problem for Aboriginal children in the North and that in order to be a successful learner this goal must be realized. Other respondents made similar statements with respect to the relationship between a positive identity and self concept to the success a child realizes in the school system.

The importance of the family's role in the achievement of this goal was also stated several times. The idea of bringing culture, the community and the school into a partnership was pointed out. The achievement of this goal is seen as being part of a healing process for the entire community. The school's role in a child's life was pointed out. It needs to be an important vehicle in the development of a child's identity, self concept, and successful participation in society as a whole. The role positive identity and self concept play in dealing with racism was also stated. Clearly the importance of this goal for Aboriginal people needs to be addressed within the school system. It is also clear that in order to successfully develop a positive identity and self concept Aboriginal children must develop a sense of dignity through respect for their own culture.

#4. Understanding and Relating to Others

"We need an equal society with no racism"

(H.S.F. #1, see Appendix H, p.1 and H.S.F. #2
p.19) [paraphrase]

The purpose of this Saskatchewan goal of education is to build a child's individualism while at the same time bringing the child to a realization that one must function as a member of a larger society. The school system has some responsibility to prepare children to be part of a society in which equality, respect and responsibility are important.

69% (11/16) chose this goal as being important. Generally the responses indicated that Aboriginal people were not always treated with understanding but, as a people, they continue to see the value of such a goal. For these respondents equality was a principle upon which most Aboriginal cultures are founded. Several respondents stated that it is the person who matters not the race when talking about people co-existing. It was generally held that knowing about other people helps you understand them. Some respondents related to this goal by stating how important it is for Aboriginal children to know themselves and be proud of their own culture before they can accept and be comfortable in and with other cultures. Other respondents stated Indian people must not isolate themselves. They must relate to others and

accept people of other races and cultures. It was stated that parents raised their children in this accepting manner. Moreover, respondents felt that schools could also play an important role in this process. In a direct reference to the school and its role in achieving this goal, one Elder stated that non-aboriginal teachers do not know the values of the people. This speaks to the need to have Aboriginal teachers.

Although this was a Saskatchewan Education goal of education its importance to Aboriginal people was clear. The importance of society, in general, achieving this goal is obvious to a people who have long been on the outside looking in. This choice speaks to the resilience and forgiveness within Aboriginal society and the desire of Aboriginal people to work with what has been, in the past, an uncaring and unfair dominant society.

#5. Positive Life Style

"Become a teacher of your children and help prepare them for the future" (A.M. #4, see Appendix H, p.108 [paraphrase])

The purpose of this Saskatchewan goal of education is for children to develop a healthy personal life style and also go on to develop a healthy attitude towards the community and the environment. In so doing they will

become contributing members of society. Many of the components of this goal relate to Aboriginal cultures especially references to environment, community, beauty, creativity and avoidance of alcohol and drugs. This goal demonstrates that Aboriginal cultures and European cultures today can share some common vision. Again the interpretation may be different but the end result is the same.

Many of the respondents made references to the negative effect the use of alcohol and drugs have had on family and community life and spoke directly of the need to avoid the use of such substances. The devastating affect of alcohol and drugs can be deduced from statements which talk about the lack of a home life children have because of alcohol and drug abuse. Positive life style also resulted from the development of a positive identity and knowing your language.

Some kids don't see a positive life style at home and they think alcohol and stuff like that is normal (H.S.F. #2, see Appendix H, p.16).

The need to respect nature and not abuse the traditional life styles was also alluded to. The "high" comes from the environment. We must respect the environment. One respondent stated that carrying a chip on your shoulder would not allow you to develop a positive life style. Another respondent talked about how

difficult it is for an Aboriginal person to develop a positive life style given the present social and economic status of Aboriginal people. The role schools need to play in the achievement of this goal was also stated. Some respondents indicated that the development of a positive life style is directly related to feeling proud about yourself, your life and looking forward to the future.

Developing a positive life style is an educational goal of significance to Aboriginal people. The reason for this being mostly related to the development of the individual and the community.

#6. Historical and Contemporary Issues

"We shouldn't have to wait until we go to university to learn our history." (Y.A.F. #2, see Appendix H, p.51)

The purpose of this goal is to have schools concentrate on the history of a people and the implications this history has for the present. Considering the history of Aboriginal people and the role this history has played in the present state of affairs, it is surprising that this goal was not ranked higher.

One respondent who chose this goal probably stated it best by saying that it is good to know what happened

to you as a people and how it has changed to what it is today. In all 50% (8/16) respondents chose this goal. It was also stated that the family has to be part of this process. The feeling was that only half the story has been told in the curriculum of the public schools. Many respondents talked of the importance knowledge of one's history and culture is to empowering a people through instilling pride. Again it was mentioned how this aspect of Aboriginal education was missing and how important it is to ensure that the children do not miss this part of their education.

..to ensure that all collective knowledge, culture and history of Aboriginal people is passed on to each successive generation and that should be done because right now the kids are growing up and they don't know who they are or what they are. (A. M. #4, see Appendix H, p.103-104)

One interesting comment a respondent made was how it is important that non-aboriginal children also have the opportunity to learn an Aboriginal view of history.

Non-aboriginal people need awareness and education as well about who we are (Y. A. F.#2, see Appendix H, p.51-52).

The importance of this goal to Aboriginal people is clear. The need to recapture a missing history and culture within the school system and to be sure the community is involved seems to be a recurring theme. The respondents felt that a knowledge of Aboriginal history

would result in a more confident student with a strong cultural identity.

#7. Self-Determination

"The Creator put us here for a purpose and you should know why" (A.M. #4, see Appendix H, p. 106)

The purpose of this goal is related to Aboriginal people taking control of their own lives through self-government. This goal is also related to individual self-determination with the thought being that this level of determination must be achieved to realize the larger goal of self-determination as related to self-government. The responses are mixed with regard to this goal. With respect to individual self-determination respondents stated that it is important to know yourself, respect yourself and be confident (H. S. F. #1, see Appendix H, p. 1-2). One respondent even went so far as to state that affirmative action policies denigrate Aboriginal people because they indicate Aboriginal people need help to compete (H. S. F. #1, see Appendix H, p.5). It was felt by this respondent that affirmative action policies were unnecessary because we can compete with Canadian Society without the help. Other respondents were quite specific stating that the achievement of this

goal is related to developing a positive self-concept and determining what you need to do in life. One respondent stated that it is necessary to build a self confident child which further indicates a healthy people thus a healthy society (Y.A.F. #2, see Appendix H, p.52). It was also stated that achievement of this goal was particularly important for Aboriginal children as this has not been the case in the past.

Other respondents had views which more directly related to self-government. Schools can help prepare children for a changed society, a society in which Indians will manage their own affairs with confidence. This goal was considered to be one which was important enough to be included in every goal listed. One Elder responded by saying the order of Indian government is equal to federal and provincial government and therefore should be taught in schools with the same emphasis (Elder M. #4, see Appendix H, p. 144). Reserves know what is needed and it is time for self determination since the past 100 years have not been beneficial to Indian people (Elder M. #4, see Appendix H, p.136, p. 144). Another elder felt respect was the key to self determination in that this value must be practised within the Aboriginal culture. There have been too many outside influences.

Aboriginal people see the value of such a goal and

again it seems choices are driven by what has been missing in the past and how this last can be addressed in the future. The child is important but is seen as the foundation of a larger community. The idea of repairing and reclaiming what has been lost continues to surface.

#8. Basic Skills

"We need a well rounded education that is both academic and social." (H.S.F. #1, see Appendix H, p.10)

This Saskatchewan Education goal has a clear purpose. It generally is related to what has been accepted as a traditional (though not traditional in the Aboriginal sense) education. This involves the processes involved in reading, writing and in the past arithmetic but identified today as computing.

Interestingly this goal was chosen over a similar Aboriginal goal, Academic Skills and Processes. This seems to be an indication of the value still placed on this component of education by Aboriginal people. Generally all respondents who chose this goal (9/16 although not always ranked that high) talked about the continued need for these skills to be part of the education system. There were references, however, to expanding the concept of basic skills to include skills

important to Aboriginal traditional lifestyle. They should learn basic language first, before traditional and cultural development. (Elder F. #2, see Appendix H, p.123).

#9. Learning as a Life Long Holistic Process

"Life is a gift and should be taken care of"

(Elder M. #3, see Appendix H, p.135)

This Aboriginal goal was aimed at the holistic view Aboriginal people have of life and how there are many aspects of education. Education, for Aboriginal people, is not to be treated or viewed as an isolated component of life but rather one that is interrelated with all parts of life.

Generally respondents talked about how learning is a life long process from birth to death and about the fact that family, community, and especially how Elders need to play a role in this education in partnership with the schools. Learning takes place every day, not just in school, and part of this learning involves learning that all things and all life is sacred. A reference was also made to the values of the Medicine Wheel with respect to the physical, mental, emotional and spiritual aspects of a balanced individual. References were also made to suicide, the healing process and the need, again, to

involve the community in addressing these problems as part of the learning process. The value of respect was again raised in relation to holistic learning; respect for what Elders believe, for the school and teachers, for future generations, culture and language, work ethic and the oral tradition.

This particular goal showed quite clearly that the need for looking at education and the school from a more holistic perspective is a need Aboriginal people see. A common theme that seems to be emerging is the involvement of the community in an integral, cooperative way in education.

#10. Academic Skills and Processes

"Academic skills are necessary to survive in today's society" (A.M. #3, see Appendix H, p.92)

This Aboriginal goal of education was worded so as to reflect the desire to maintain academic content such as reading, writing and computing with the desire to at the same time develop skills necessary for day to day living and learning from a holistic Aboriginal perspective.

Many respondents talked about a rounded education which included school education and learning outside the

school. Again the value of the inclusion of reading, writing and computing was referred to by many respondents. Learning was referred to as a developmental process sustained through interaction with the environment. These are a necessity for Aboriginal people to survive in today's society, to be successful and have choices.

The thoughts Aboriginal people had with respect to this goal were similar to those thoughts related to the goal Basic Skills. The basic skills of reading, writing and computing surfaced again and this was again combined and the development of an individual who is balanced.

Summary

Seven of the top ten ranked goals were from the Aboriginal goals of education category. Throughout the interview the answers to question two of the questionnaire always related to what was missing in Aboriginal education in the past and how that needs to change in the future. You hear over and over again how the language is dying, how culture and history are missing, how this leads to a lack of a positive identity and self-concept, and how this in turn indicates the need to control one's destiny (self-determination). There is a desire to have more of an impact upon the process of

education for their own children.

QUESTION #3: Do you see any possible problems in implementing these goals with respect to them being misunderstood or misinterpreted? Are they stated clearly enough?

<u>Respondent</u>	<u>Key Concepts Extracted from Interviews</u>
H.S.F. #1	Everyone would interpret the goals a little different but they would all be close in interpretation.
H.S.F. #2	There would likely be opposition to a totally Aboriginal curriculum just as we disliked being forced to take French instead of Cree in the past.
H.S.M. #3	Some people might feel there should be more spiritual development. We need to go back to our traditional ways but we also need to worry about learning for living today.
H.S.M. #4	Yes, some things are hard to teach like the historical stuff and life long learning but understanding and relating to others would be easier to teach. People get angry when one culture is

singled out and others are excluded. How would you teach to all the goals when you're keying in on one culture? The family has to play a larger role in the entire process with respect to some of these goals. I don't believe the extended family has to be the first and last teacher because I believe the individual needs to be more independent. Spiritual things are vague, how would you teach such things? It would be meaningful to bring in the Elders, to be able to talk to them, have them involved and listen to their stories, the oral tradition.

Y.A.F. #1

It may be difficult for some people to understand traditional Aboriginal ways. Aboriginal people are in the majority in Northern Saskatchewan and should have the major influence. We have been misunderstood and misrepresented in the past. All segments of society should be involved in education. I'm concerned for how and what my children will learn in school.

- Y.A.F. #2 These goals need to be implemented in the education system in a practical way. Misunderstandings could occur depending on who reads these goals because their own biases, beliefs and values play a role in the interpretation.
- Y.A.M. #3 Saving the language becomes very important because so much is in English. The community would probably be in support of many of these goals because they relate to the preservation of culture and identity.
- Y.A.M. #4 Language is being lost so quickly it may be difficult to save, many children have already lost it. Everyone in the education system needs to work together to achieve these goals. Academic skills need to be a major part of the education system.
- A.F. #1 We're trying to hold on to our traditional ways. The Cree language can be misinterpreted and translations misunderstood. Aboriginal people talk in a straight forward fashion, not in circles and this caused confusion.

- A.F. #2 No, none were left out, many of the goals listed were important even though I didn't choose them. The goals are worded clearly enough so that they won't be misunderstood.
- A.M. #3 We need to prepare the young people to be ready to accept these goals. Some goals should be stressed at the beginning of your school life while others should be implemented later on. Many of the difficulties we experience in school are related to learning the English language. Language could be ranked number one!
- A.M. #4 It depends on the teachers, for Aboriginal teachers who think and teach from an Aboriginal perspective there won't be much of a problem. How they teach (method) is important and what they teach (curriculum) is important. We learned the Whiteman's way long enough, now its time for the Whiteman to learn about us.
- Elder F. #1 No, if the teachers are willing and they work with the community. They need to listen to the people.

- Elder F. #2 Its difficult for non-Aboriginal people to accept the addition of Aboriginal content and thought to the curriculum.
- Elder M. #3 Your steps should be taken the right way so your sons and daughters will follow those steps. If you step wrong then you must take the time to guide them in the right way.
- Elder M. #4 Self-determination, maybe some people don't understand and they are afraid, yet its nothing to be afraid of.

Findings

The third question of the interview was designed around Spradley's (1979, pp.157-158) "contrast principle" in hopes of determining what was not meant by their choices. In other words how the goals they chose could possibly be misunderstood or misinterpreted.

We learned the white man's way long enough, now it's time for the Whiteman to learn about us. (A.M. #4, see Appendix H, p. 112)

Some respondents felt the goals of education listed were stated clearly enough so that they would not be misunderstood or misinterpreted. On the other hand many respondents felt there was a strong possibility these goals could be misunderstood or misinterpreted because of

biases, beliefs and values. There were many reasons given for this difference of opinion such as resistance to goals which represent an Aboriginal perspective. The anger other cultures may feel when one culture is "singled out" for seeming special treatment was also mentioned.

These possible problems are directly related to the difficulty some people have understanding and accepting Aboriginal traditional ways. A component of this type of thought is that element of society known as discrimination and racism. The principles that need to operate here are the ones known as cooperation and acceptance. Some respondents also stated that perhaps these goals do not go far enough or will be misunderstood or misinterpreted. The feelings surfaced of being misunderstood and misinterpreted in the past. Again the history many of the respondents have lived through influenced their feelings today. The need for being sure the Cree (Aboriginal) language was included was stated again. The need to include traditional ways, identity and culture were identified as goal requirements. Prepare the children for success and participation in the larger Canadian society was also stated in many ways. One interesting suggestion from a respondent was that perhaps the goals identified could be emphasized at

different times of the students educational life. Another respondent pointed out the need to address the problem of knowledgeable teachers and the actual curriculum as well as the teaching methods used. The teachers, it was suggested, should be Aboriginal if they are truly to understand the Aboriginal perspective and then pass this knowledge on in the teaching and learning process. The education system has to include and represent the family, the community and the Aboriginal people as a whole.

Summary

The respondents generally felt that the goals were clearly written. There was a concern that even if they are clearly written they could be misunderstood or misinterpreted because of biases, beliefs, and values. There was always that feeling coming through that history has taught Aboriginal people to be very suspicious of good words. Education systems of the past have not been a benefit to Aboriginal people.

Many respondents were worried that racism and discrimination could influence the implementation of such goals of education. That reoccurring theme of what was missing in education in the past needs to be included now and in the future.

QUESTION #4: Was there any reason or theme for the goals you chose or the way you ranked them?

<u>Respondent</u>	<u>Key Concepts Extracted from Interviews</u>
H.S.F. #1	Focus on developing the human being and all else will follow.
H.S.F. #2	To have a mixture of traditional and cultural ways is the path for Aboriginal people in the future. This will help develop a positive life style.
H.S.M. #3	My choices fall in the order of a person's life. Development is related to a person's experiences.
H.S.M. #4	Yes, I thought of my own schooling. I got a lot out of my education but I missed my own story. I got a lot of life long learning.
Y.A.F. #1	I thought a lot of what I learned in school and what I would have liked to learn. I thought also of how all the community should be involved in education.
Y.A.F. #2	To achieve a balance, from an Aboriginal perspective, for the child. I also

weighed the individual needs against the needs of the community. Wellness for the child from our point of view needs to be communicated to the teachers and schools.

Y.A.M. #3 Goals that were related to culture and identity. Understanding what it means to be an Indian. Young children can't communicate with their Elders because they've lost their language.

Y.A.M. #4 I thought about my own growing up and schooling and what was missing, particularly with respect to language and culture.

A.F. #1 How a person grows up, learns and interacts, the stages of life. The way you are raised gives you a way of looking at life and it is this that we need to pass on to our children.

A.F. #2 Concern for the community rather than the individual.

A.M. #2 Native people are facing a lot of change and we need to know how to grow with this change.

A.M. #3 Goals were chosen that reflect the Aboriginal way of life, the way things

are in Indian country.

Elder F. #1 I was thinking about my children and grandchildren and how they did, and are doing, in school. Our children need to go to school and feel good about themselves.

Elder F. #2 Native languages and culture are a necessary component of the school curriculum.

Elder M. #3 Respect doesn't come from Western education, it existed before, Aboriginal people lived "right". Everything didn't have to be written down. Our teachers must teach us right or they are at fault.

Elder M. #4 Many of the customs, values and beliefs of Indian people are not in the curriculum and thats why I chose the goals I did. Much work need to be done.

Findings

The fourth question was designed to discover a more holistic or cultural theme that links the respondents' choices into meaningful relationships. This question was based upon Spradleys (1979) "cognitive principle" that is:

something people believe, accept as true and valid; it is a common assumption about the nature of their experience. (p.186)

Its just half a story and you don't know where you come from if you get half a story. (H.S.M. #4, see Appendix H, p. 114)

Many of the respondents talked about their own experience as the guide for their choices. What was missing in their education? What was not addressed? The answer to these questions was always culture, tradition, custom, beliefs and language. The theme of preserving, protecting and restoring Aboriginal cultures, affirming cultures and maintaining cultures was often stated. These themes surfaced always within the context of looking at these needs from a community perspective with the foundation being the children and future generations. The theme of education being a developmental process aimed at developing a balanced individual who was part of a larger community was often stated. At times respondents stated that the needs of the community were more of a priority than the needs of an individual.

Summary

The respondents re-stated the theme of what was missing in the past needs to be included now and in the future. The need for culture and community involvement were two themes that were also mentioned often. A final

theme was of course that of the child and his/her development as a well balanced individual in the Indian sense of the word, that is values of the medicine wheel.

QUESTION #5: Do you have any final comments about what we've done here today?

Respondents

Key Concepts Extracted from
Interviews

H.S. F. #1

No final comments.

H.S. F. #2

Canada is multi-cultural and everyone needs to get along. Everyone is mixed so why the divisions? It is hard for some kids to form a cultural identity, "who am I?".

H.S. M. #3

This kind of information would make a really good conference, the topics are very interesting. Language is very important in establishing self identity. Elders don't like it when you can't speak Cree. If we don't use it we'll lose it.

H.S. M. #4

Real change will occur if it happens at the individual level not just playing around with the system.

Native people come from a particular perspective historically, close to the earth, small groups and a continuing culture. The family plays a role but not the only role. Change to reflect Native cultures in the school can't just be legislated.

Y.A. F. #1

No, my other comments can be found in the preceding sections.

Y.A. F. #2

Academic skills are important but let's take a risk because here is an opportunity for real change.

Y.A. M. #3

Schools need to include culture and history so that kids are proud of their heritage and identity.

Y.A. M. #4

Language is very important and should play a major role in education for Indian and Metis children. Everyone needs to get along and work together.

A. F. #1

The top level educators don't consult the people about how they see things. The community has to play a role. They (the top level educators) don't need to tell us how

to live. There is a language barrier that needs to be overcome. The process doesn't seem to work. Explain the process or people won't participate.

A. F. #2 The children should learn bit by bit. Give the children a solid foundation.

A. M. #3 Children have much to learn and don't comprehend what is happening to them. Standards need to exist. Culture comes from the people who have lived it rather than from books. Elders should be part of the schools, that the way it was meant to be.

A. M. #4 It is important to bring Aboriginal issues to the living rooms of the people.

Elder F. #1 The schools need to communicate with parents and the community about the progress of their children.

Elder F. #2 I want to see Aboriginal languages and content become a major part of the curriculum.

- Elder M. #3 Children are a gift and must be respected if they in turn are to learn respect.
- Elder M. #4 We've been waiting over 100 years for things to improve but we're still the same. Except our language, pretty near gone though. Every time the grandchildren come in and talk to their kookum, they talk in English and kookum says "no swearing here!"

Findings

The fifth question of the interview was simply designed to give respondents a chance to reflect and state some final thoughts. As a person goes through such a process many ideas come to mind and this would provide them with the opportunity to express those ideas without a direct type of question influencing their response. This question was modelled after what Spradley (1979) identified as an experience question (p.88). The best use of this type of question is after asking a series of grand tour and mini-tour questions.

Academic skills are important but lets take a risk because here is an opportunity for real change. (Y.A.F. #2, see Appendix H, p.54)

Generally the respondents repeated comments from the preceding interview or simply said they did not have any final comments. The themes established continued. Everyone must work together, respect and involve the family and community. The people, language, traditions and culture must be preserved. The worry is that the children today get everything that was missing in their education. One Elder summed up his feelings by stating that "The Creator gave all things. You respect all these things as gifts." (Elder M. #3, see Appendix H, p.135). Another Elder stated "We've been governed by the federal government the last 100 years and we are still staying in the same place." (Elder M. #4, see Appendix H, p.138).

Summary

Respondents generally used this question as a place to sum up their thoughts from the interview. Again culture, language, children, and the community were referred to.

CHAPTER FOUR

Comparison of Results, Summary of Findings, and Implications for Further Research

In March of 1988 the then Minister of Education, the Honorable Lorne Hepworth, charged the appointed Northern Education Task Force with "charting the course of education in Northern Saskatchewan into the twenty-first century". The task force then proceeded to visit ten communities in Northern Saskatchewan. The task force received fifty-seven briefs from institutions, organizations, and individuals. From these briefs the task force prepared the final document, *Province of Saskatchewan Northern Education Task Force: Report to the Minister of Education* on November 15, 1989.

The task force's final report contained sixteen recommendations (see Appendix G). The first eleven recommendations were related directly to K-12 education. The next three were related to post-secondary education and the last two were general recommendations related to the over all education systems in the North.

The question that arises, with respect to this study, is whether or not the recommendations of the task force and the Aboriginal goals of education identified by this study are comparable. Do any common themes emerge?

In this study the educational goal ranked number one

by Aboriginal people was the goal of Language. The choice was related to culture and identity and the need to include Language in the school system to allow the development of all aspects of writing, reading, and speaking skills. Recommendation number two of the task force report contains a call from Northerners for more emphasis to be placed on Native language.

The educational goal ranked number two by Aboriginal people in this study was Traditional and Spiritual Development. Common themes which reflect the aims of this goal can be found in many of the task force recommendations. For example Recommendation number two refers to appropriate curriculum for Native children. A section of Recommendation three speaks to the reaffirmation of the importance of the development of a positive self-concept based on cultural, linguistic, and historical contributions made by the people of Northern Saskatchewan. This task force recommendation also reinforces the ideas expressed in the Aboriginal goals of education that fall under the theme of Historical and Contemporary Issues (ranked number seven by Aboriginal people) and Positive Identity and Self-Concept Formation (ranked number three by Aboriginal people).

The Aboriginal goal of Self Determination was ranked sixth by Aboriginal people. The spirit of this goal is

represented in task force Recommendation number eight which speaks to increased parental and community involvement as well as participation in the education decision making process.

Task force Recommendation number one refers to an emphasis on a home based model that supports the role of the family. References to these ideas can be found in Aboriginal goals of education that fall under the themes of Learning as a Life Long Holistic Process, ranked ninth by Aboriginal people. This goal refers to the importance of the extended family as a teacher. Sixth ranked Self Determination calls for participation in the education system by Aboriginal people.

The tenth ranked Aboriginal goal of Academic Skills and Processes is represented in task force Recommendation number three which talks about standards, testing, and language arts pedagogy. Recommendation number five relates to this goal also in that it refers to extra-curricular facilities and associated requirements.

This goals study and the Northern Task Force review mirror each other in terms of what is seen to be needed for Northern Saskatchewan education to be successful. Ranking was not part of the Northern Educational Task Force therefore it is difficult to compare the levels of importance. This Task Force study does provide further

evidence for the need to have a clearly articulated set of Aboriginal goals of education. The task report itself states this on page 119 of the report.

Discussion

The Northern Education Task Force represents the most recent attempt by Saskatchewan Education to determine the direction needed for education in Northern Saskatchewan. When the findings, which are represented by the Recommendations, are compared to the findings of this study it is clear that they are consistent with each other. The Task Force study was an extensive one that considered submissions from all across Northern Saskatchewan. The Task Force results validate the findings of this study. Language, culture, history, self-concept, self-determination, and academic skills re-occur over and over again.

Study Overview

This study was conceived in order to determine whether or not Aboriginal people would see the goals of education as the foundational base upon which education for our people could be built. These goals, as my literature review states, have been traditionally grounded in historical Western traditions. A problem

existed in a lack of comprehensive Aboriginal goals of education developed by Aboriginal people. Therefore this study attempted to begin to identify such Aboriginal educational goals.

The study itself was conducted among Aboriginal people only. The results were analyzed with respect to the two main questions identified in the introduction.

i) What are the identifiable Aboriginal goals of education; and ii) do Aboriginal peoples prefer these goals to those proposed by Saskatchewan Education?

There was also an analysis of the data with respect to categories of Aboriginal people. These groups were based upon these criteria i) generational differences ii) level of education differences iii) gender differences.

Besides the research required to develop the Aboriginal goals of education, research was also undertaken to determine whether these Aboriginal goals were preferred to the Saskatchewan Education goals. This was addressed by having respondents rank a combination of Aboriginal goals and Saskatchewan Education goals. The respondents then were asked a series of questions with the intent of determining the reasons for their ranking of choices.

Summary of Findings

The following is a summary of the results of this study. This summary will be in three parts: i) Aboriginal goals of education research; ii) Ranking exercise and; iii) Interviews.

Aboriginal Goals of Education Research

The search for goals of education written by Aboriginal people was quite successful. Many examples of Aboriginal goals of education were found. The difficulty was to synthesize the many goals into a working set. Seven goal categories were eventually arrived at. The seven are: i) Language; ii) Traditional and Spiritual Development; iii) Positive Identity and Self-Concept Development; iv) Self-Determination; v) Historical and Contemporary Issues; vi) Learning as a Life Long Holistic Process; and vii) Academic Skills and Processes. This finding led me to conclude that it is possible to identify Aboriginal goals of education and, as anticipated, they are different in focus than those derived from Western thought. For example, Aboriginal people constantly refer to what has been missing in their own education in the past and the need for the inclusion of these missing components in the future.

What also emerged were some philosophical

similarities between the Aboriginal respondents. For example, the majority of the respondents (13 of 16 respondents) chose Language as a goal of education that the education system should be incorporating. That is, the preservation of the various First Nation languages. These philosophical statements do not necessarily deal with education exclusively, rather they are statements which represent a particular world view and therefore a way of life that includes education. Naturally goal statements for education developed by Aboriginal people will reflect this particular philosophy or world view.

Ranking Exercise: Summary of Findings

General Population

Examination of the results of this exercise clearly indicates a preference by Aboriginal people for those goals of education developed by Aboriginal people. As stated above seven of the ten rank ordered goals of education were from the Aboriginal goals. It is also clear that at least three of the goals of education derived from Western thought were also held to be important to Aboriginal people. They were: i) Understanding and Relating to Others; ii) Positive Life Style; and iii) Basic Skills. What emerges is that Aboriginal people see a need to have Aboriginal goals but

they also recognize that a Western style of education, at least to some degree, is needed.

Gender Differences

Examination of the results indicate that men and women agree in seven of the first ten choices. They were: i) Language; ii) Traditional and Spiritual Development; iii) Historical and Contemporary Issues; iv) Understanding and Relating to Others; v) Positive Life Style; vi) Positive Identity and Self-Concept Formation; and vii) Basic Skills. Four of the seven goals of education men and women agreed with were from the Aboriginal goals of education set. They were: i) Language; ii) Traditional and Spiritual Development; iii) Historical and Contemporary Issues; and iv) Positive Identity and Self-Concept Formation. This would indicate that, although there are differences in the way men and women view the goals of education, there are more areas of agreement within the Aboriginal population than disagreement.

Level of Education Differences

I have identified three levels of education for the purpose of this study: i) less than a grade twelve education; ii) grade twelve graduates and those who have

gained further education other than university; and iii) those who are studying at university, or have studied at university or have attained a degree from a university. Examination of the results on the basis of level of education of the respondents indicates an interesting pattern.

The pattern of responses that emerged in this category of analysis indicated that the higher the level of education attained the more often the respondents chose goals of education from the Aboriginal set of goals. Not having enough data to draw solid conclusions in this area is a problem. I surmise that this would relate directly to having been more exposed to Aboriginal history. It is only recently that schools have been teaching Indian and Metis content and offered high school classes like Native Studies 10, 20 and 30. Universities have been doing this for a longer period of time. I believe the reason for this pattern of high regard for more Aboriginal content is the result of more exposure to our history and culture within the education system. Again there seems to be a clear indication that Aboriginal people want Aboriginal goals of education but that they also benefit, to some degree, from Western education as well.

Generational (Age) Differences

Four categories of age were identified: i) high school students; ii) under thirty years of age; iii) thirty-one to fifty years of age; and iv) Elders, all over fifty years of age.

Examination of the results show there is overall agreement on two of the seven Aboriginal goals. They are: i) Traditional and Spiritual Development; and ii) Language. But three of the generations chose six Aboriginal goals out of the first ten they ranked and Elder's group chose five Aboriginal goals out of ten. Although there are generational differences, there is a pattern of choices that lead towards the Aboriginal goals of education.

Each generational group chose a mix of Aboriginal goals and Saskatchewan Education goals. This would indicate a desire of the Aboriginal community to incorporate some degree of Western educational thought. There are differences in terms of ranking but again there is more agreement than disagreement.

Personal Interview: Summary of Findings

As I have previously stated the summary will follow the order provided by the interview. The questions were based upon Spradley's (1979) *Ethnographic Research Guide*

as outlined in Chapter Three of this study. This summary is based upon those issues raised by the respondents and their choices. From this line of questioning clear conclusions emerged.

Question #1 - Have Any Goals of Education Been Missed?

Most respondents felt that the list of goals provided by the researcher was comprehensive and acceptable. There were references to the need for Aboriginal languages to be included in the curriculum even though this was already identified as a goal of education. There were also references to the value of 'respect' and the need to incorporate the achievement of this value in the curriculum. Some respondents also talked about the need to respect nature and the need for this to be incorporated in the school curriculum.

Question #2 - Why Were the Goals Ranked as They Were?

The reasons the respondents gave for making their choices were many but some themes reoccur. For the most part, Aboriginal goals of education were chosen over Western goals of education because there is a feeling of something missing in the Western education system in the past. In the majority of cases, when Aboriginal people saw goals of education written from their own perspective

they chose them. A school which would deal with Aboriginal issues and philosophy was seen as progress in a positive direction. Language, culture, identity, history, self-concept, self-determination, racism, respect, and the medicine wheel values are all examples of the many ideas Aboriginal indicated they want to see included as part of goals of education. They clearly indicated that they want to see these ideas dealt with directly by the education system.

Respondents also spoke of the need to expand the education system in terms of 'partnerships', that is the need for shared responsibility for the raising of a child that the Aboriginal community has. This would provide a more holistic approach to education. This approach is more consistent with an Aboriginal philosophy of life and education. The partners involved should include the family, Elders and the community. The respondents indicated the school is not an isolated entity in society rather it is an active and crucial component of an education process that is not confined to the walls of the school itself.

Education is seen as playing a crucial role in the struggle to maintain and strengthen culture. If the education system fulfils this role Aboriginal people believe that many of the problems facing them will be

addressed as part of the education process. The school then is seen as playing an important role in the healing process for Aboriginal people as well as holding a key to success in the future.

Question #3 - Could These Goals Possibly Be Misunderstood or Misinterpreted?

Respondents found that the goals were clearly stated and would not likely be misunderstood or misinterpreted. A potential problem identified was the transmission of these goals into a practical curriculum and the actual methodology that will be used to teach such a curriculum. The ideal situation would be to have Aboriginal teachers teaching Aboriginal children. On the other hand, this does not discount the need for society in general to know and accept Aboriginal values and perspectives. Herein lies another potential problem in that there will be those who are very resistant to this supposed 'special treatment' within the school system.

Question #4 - Was There Any Reason or Theme That Guided Your Choices in the Ranking Exercise?

The most prevalent theme respondents gave for their choices was the feeling that something was missing in their own educational experience. For this reason they chose goals which would include those elements of education they felt they had missed. They believed their

choice would address the need to protect, affirm, preserve and restore Aboriginal culture. Their children would then benefit from an education system that would positively relate to them.

Again, the school is seen as a major contributor to this process. This process is part of the Aboriginal holistic view of nature and its cyclic inclusive order. Education is seen as part of the cyclic order of nature.

Concluding Statement: (Question #5) Do You Have Any Final Comments or Observations About What You Have Just Done?

The sentiments respondents expressed here can be summed up by what two Elders stated. One stated that children are a gift and must be respected if they in turn are to learn to respect (Elder #3 M). Another Elder stated that they have been awaiting positive change for one hundred years and we're still waiting (Elder #4 M).

Suggestions for Further Research

This study opens the door to the need for further research in many areas. The following suggestions are offered as some of the areas that require further study.

- 1) Research needs to be undertaken which would provide a clear direction with respect to turning Aboriginal goals of education into a practical

curriculum. This would involve interpreting the goals themselves and suggesting what could be done to achieve these goals. This research should be completed with, and under the direction of, Aboriginal people.

- 2) Research needs to be undertaken to clarify and propose an educational system which involves Elders, the family, the community and the school in a more holistic manner. It needs to be determined how the school can become a more crucial component in the lives of children in partnership with the larger community.
- 3) Research needs to be undertaken around the whole question of First Nation languages and the larger role language plays in maintaining Aboriginal cultures. That is, the practical role language plays in culture as well as the symbolic role.
- 4) Research needs to be undertaken which identifies a philosophical basis for educational development in the Aboriginal community. The principle of balanced learning for individuals guided by Aboriginal values (like those that form the basis of the Medicine Wheel) needs to be more fully developed through research.
- 5) Research needs to be undertaken that will further

explore the generational differences Aboriginal people have with respect to education, its purpose and the way it functions.

CHAPTER FIVE

Aboriginal Essential Learnings

This chapter will be an attempt to go beyond the needs expressed by Aboriginal people with respect to goals of education. Admittedly, this study used the existing western model of educational development and implementation. The result was clear. Perhaps what is required is a guiding set of principles upon which each Aboriginal nation and culture can base their own educational development. This chapter will attempt to do just that. This, of course, is an entire new area for further research.

At this point I feel a need to write in the first person. As a Metis of Cree ancestry I have long been involved in the struggle for recognition, with various governments, of the problems our people face especially within the area of education. I then was involved in the struggle to correct the problems our peoples face. The next step in this evolution is for us as a people to recognize that many of the problems we face are more deep seated and cannot be simply fixed with the stroke of a pen or an infusion of money. As more of us do our own research, what will finally emerge is a strong national data base that will constitute the beginning of a forum upon which the education for future generations can be

built. When I write about all the issues Aboriginal people are challenged with I see the faces of my children and all our children, my generation, my friends, Elders still alive as well as my ancestors whose struggle I continue to take up. Hopefully, I can contribute to the success our people will surely experience.

Aboriginal Essential Learnings: The Need

As Aboriginal people we have many cultures and languages. Is there a way to ensure that the goals of education suggested in this study could apply and be beneficial to all of our cultures? It is very difficult and sometimes dangerous to use a "generic" curriculum when so many cultures are involved. I would suggest that certain principles or Aboriginal Essential Learnings could serve as a guide to ensure each culture would pursue Aboriginal Goals of Education to their best advantage. To this end further research needs to be conducted around this idea. As a possible guide to this further research I would suggest the following as the Essential Learnings I am referring to:

1. Cultural Affirmation.
2. Linguistic Literacy.
3. Self-reliance and Actualization.
4. Academic and Technological Skills and Processes.

5. Balanced Holistic Learning and Total Living Skills.

What follows is a more detailed explanation of each of the suggested Northern Aboriginal Essential Learnings.

Cultural Affirmation

This essential learning deals with the need for Aboriginal cultures to be an integral part of the entire curriculum, not just an addition to each subject area labelled as "Native Content." Children must see their culture as more than a simple addition to existing knowledge. They must see it rather as a living, functioning entity that plays a meaningful role in everything they learn. This also applies to post-secondary studies, for it is equally as important for adults to see culture affirmed and maintained beyond high school. The importance of culture does not stop at the high school level.

Culture should not be perceived as a separate subject area in competition with other subject areas but rather as pervasive throughout the curriculum.

Strong cultural values, First Nations identity in students and mainstream academic and technical education are not incompatible or contradictory, but in fact the former enhances one's capacity to deal with and

master the latter. (Assembly of First Nations,[AFN] 1988, p. 73).

Linguistic Literacy

This essential learning deals with the ability of Aboriginal children and adults to communicate in their own language. At present less than one quarter of Aboriginal children acquire their traditional first language. Language is the most important element of any culture. Due to many historical factors, Aboriginal people are in danger of losing their languages completely. Aboriginal languages must become an essential part of all education for Aboriginal people. Language represents a particular world view and must be preserved and enhanced.

Communication skills in Aboriginal languages must be developed with the intent that people will become proficient in speaking, understanding, reading and writing in their own native language both within formal educational settings and without. At the same time provision should be made for learning English as a second language. This would assure that success can be achieved within mainstream Canadian society and yet still maintain strong cultural ties with their heritage.

Self-reliance and Actualization

Aboriginal people are seeking to determine their own destiny. If they are to succeed in this, each Aboriginal person or group should have the skills and knowledge necessary to satisfy the requirements they themselves have set as being important for their lives. (SIIT, Aboriginal Literacy Action Plan, 1990).

This must be achieved within the context of cultural relevancy; "Education must become a tool to celebrate rather than deny Native identity." (Arctic College, NWT Department of Education, and Dogrib Divisional Board of Education, 1990).

In order for Aboriginal people to become self-reliant and self-actualized, then, the need to self-determine what is "right" has to occur (Kramer, 1989). Kramer identified two criteria for self-determination:

- 1) to not have unwanted changes imposed upon them and ...
- 2) to have the opportunity to be selective when adopting, adapting [or creating] new information and technology.

In order for Aboriginal children to experience a positive education which will allow them to

develop to their fullest potential, self-determination as it relates to a child's education must be realized and practised within the educational system.

"Education can enhance the survival of First Nation's people if it contributes to identity through learning our languages, our cultural traditions and our spiritual beliefs.... A First Nation's person must know himself, his clan, his nation and his responsibilities if he is to function as an Indian. An Indian identity provides a framework of values upon which one views life, the natural world and one's place in it" (Longboat, Diane, 1987).

Cultural survival and control of education are inexorably linked.

Academic and Technical Skills and Processes

A challenge exists for Aboriginal people. That is, how to participate in a larger society while still protecting what is unique and distinct within their own communities. There is a recognition that mainstream educational skills and knowledge will be necessary for participation and success in a larger Canadian society. There is a need for basic academic skills to be taught as well as a need to understand and be proficient in the use of new technology. But more importantly, what needs to be acknowledged is that these skills and

processes do not need to be taught to the exclusion of Aboriginal culture. Aboriginal culture, values, and attitudes must provide the context in which such technological skills and knowledge are learned. This will allow the Aboriginal child to have a balanced capacity to function successfully within both the traditionally based Aboriginal life style and mainstream of Canadian society.

"This will require first a strong sense of culture, history, and identity, followed by a gradual exposure to the dominant philosophy, life system, and technical skills of Canadian society. (AFN, 1988).

Balanced Learning (Holistic)

Almost all Aboriginal people view life from a balanced perspective. Learning, from an Aboriginal point of view is holistic in nature. Where Western society has tended to view the world from a sequential and analytical perspective, Aboriginal societies have traditionally viewed the world from a relational and simultaneous perspective. (Arctic College, NWT Education, Dogrib, 1990). [kw'atindee Bino Community TEP].

Learning must be associated with spiritual, physical, emotional and mental growth for these are the child's basic life components and indeed the components for adults in their pursuit of life long

learning. (Barman, Hebert, McCaskill, 1987).

A new balance must also be achieved, that is education as a process which enhances the quality of life while protecting and preserving traditional ways. Aboriginal people must be in control of how this is to occur.

Conclusions

Aboriginal people want an education system that relates to their culture. They want an education system that will correct the unfairness of the past and an education system that will carry them into the future, positively, as a proud people. They do not want to struggle with a system that will only make adjustments to accommodate their culture. They do not want an educational system that will only adopt components of their culture. They do not want a system that will only adapt to their needs while still maintaining the same philosophy, goals, and objectives.

Aboriginal people recognize the value of some parts of a Western based education but have clearly indicated the necessity of having their own goals of education reflected in a new system of education.

The education system must recognize Indian and Metis students are the children of peoples whose cultures are, in many ways, very different from those of the people who established the school system. These differences which may include

learning styles, language and world-view, must be accounted for in curriculum, programs, teaching methods and climate in the schools attended by Indian and Metis children. (Saskatchewan Education, 1989).

The perception of Aboriginal people is that the education system has not met their needs and it is time for a change.

The school system is in many ways seen as a major player in the preservation of culture and identity (Bunz, 1979). The people in this study indicated strong agreement with the findings of Bunz. In order for the school system to do this it must change. Aboriginal people have an holistic world view. This world view allows them to see the school as part of the community working together in cooperation with the people of that community. The experience they relate to historically is one of seeing the school and the school system as being foreign and isolated from the community.

Aboriginal people in this study have indicated the desire for determining their own destiny. The paternalism of the past is not acceptable. Self-determination will be achieved through meaningful involvement in an education system that involves their children. The Band Controlled schools are an indication of this direction.

The embodiment of all the aspirations of Aboriginal

people is in the preservation of language. This one goal is symbolic of the struggles of Aboriginal people. The education systems of the past played a role in the loss of language and are now seen as playing an integral part in its preservation.

The justification for the first European grammar, the Spanish Gramatica in 1492, was that 'language is the perfect instrument of empire' (Trend, 1944 as quoted from Barman, Hebert, and McCaskill, 1986).

Language needs to be preserved, Aboriginal people have clearly indicated this as a major goal of education for their children. The English language has truly been the perfect instrument of empire both practically and symbolically.

Level of Education differences are evident although there were no great shifts in perspective. Each generation has had a different experience with the education system. These different experiences have had an influence on their view of educational priorities for the school system. Yet the generational differences were minimal. There was still much agreement that Aboriginal perspectives and needs should be reflected in the educational process. Generational differences and Level of Education differences were related in this way.

Gender differences were also found to be minimal. Aboriginal women and men alike seem to have many of the

same aspirations for their people. They both indicated a need for the education system to address culture and identity by incorporating goals of education that more clearly reflect Aboriginal cultures.

Clearly, Aboriginal people are united in many of their priorities for the education of their children in spite of generational, educational, and gender differences. It is apparent that given an opportunity to choose Aboriginal goals of education the Aboriginal people of La Ronge, Montreal Lake and Timber Bay, Saskatchewan will choose those goals of education more often. This study indicates there is a need to look at Aboriginal education from a different perspective. It also indicates that Aboriginal people not only want to determine their own destiny but they want to define exactly how that direction will be pursued.

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APPENDIX A

Research Application

Allan J. Ducharme

Indian and Northern Education Program, Faculty of Educational Foundations

For partial fulfillment of a Masters of Education degree

Topic: Goals of Education: A Northern Aboriginal Perspective

There is no risk or deception involved in the field research

The respondents will remain anonymous

The respondents will be informed of the nature and purpose of the research and I will share the research findings with the participants

The participants are free to withdraw from the research process at any time

The participants will be given my name and phone number so that they can contact me at any time

The subjects are selected according to age and gender and are contacted in advance.

16 to 20 subjects will be recruited.

The research is being conducted in one Metis community and two reserves. The mayor and respective chiefs have been contacted for permission and are aware of the nature of the study. On the other hand I see this requirement as a safeguard for Aboriginal people. Too many times our people have been the subject of research studies from which they never benefit. I see this as a benefit for my people and plan to use the results for that purpose.

The actual field research will take place in July and August, 1993.

APPENDIX B

Research Consent Form

Research Title: Northern Aboriginal Goals of Education

Time required: Approximately 1-2 hours

Tape recordings: They will be erased after they have been
transcribed to paper
: You will not be personally identified in the
recordings or transcription
: The transcriptions will be used as raw data for
the purposes of the thesis

University of Saskatchewan faculty supervisor: Dr. Mark Flynn
Phone: 966-7710

You may withdraw from this study at any time with no consequence to
yourself.

You may ask questions at any time before, during, or after the
study.

You will receive a copy of this consent form.

Date _____

I _____ agree to be interviewed
by Allan J. Ducharme who is conducting research in the area of
Aboriginal goals of education. I understand that Allan J. Ducharme
is conducting this research in partial fulfillment of his Masters
Thesis. This interview will be tape recorded and field notes will
be taken, but my identity will not be disclosed in the research
report.

Signed _____

Parent's signature (if necessary) _____

APPENDIX C

Part I Demographic Information

1. How old are you?
2. What grade did you complete in high school?
What other education have you taken?
3. Would you identify as Indian or Metis?
4. How are you employed?
5. Gender? Male_____ Female_____
6. Do you have or have you had children in school?

Part II Goals of Education Ranking Exercise

Choose the 10 most important goals of education and then rank them in order from the most important to the least important.

If you do not think there are 10 then rank only the ones you feel are important.

If you think there are more than 10 then rank all those you feel are important.

Part III Follow up Interview for Clarification and Extension

1. Do you think there are any goals of education that have been missed and are important to you and your community?
2. What were you thinking was important when you chose #1? #2? #3? #4? #5? How do you think the school could best achieve these goals?
3. Do you see any possible problems with any of these goals? Do you see any way these goals could be misunderstood? Are they stated clearly enough so that what you see as important about these will be understood?
4. What is it about the goals you chose that brings them all together? (i.e. have in common) What is it that schools should be concentrating on (direction)? What is it you want your children to experience while in school?

Part II

GOALS OF EDUCATION

Traditional and Spiritual Development

1. Provide an education that will address the child in a manner appropriate to the individuals cultural, social, and economic needs.
2. Develop awareness of child development with respect to physical, mental, emotional and spiritual components.
3. Education based upon traditional Aboriginal values and incorporates the principles of wholeness, order, balance, and respect for the spiritual and natural world.
4. Education which reflects the values of the medicine wheel; caring, sharing, honesty, and determination.
5. Education which incorporates traditional and spiritual ways in teaching and counselling.
6. Education which respects and reflects Aboriginal thinking and learning.
7. Education which incorporates the basic law of life, RESPECT for:
 - 7.1. the Creator
 - 7.2. life
 - 7.3. elders
 - 7.4. parents
 - 7.5. self
8. Education which teaches all life is sacred and all things are connected.
9. Education which promotes the spirit of unity within a group as the most important factor in achieving the goals of a school.
10. Education which recognizes the importance of elders and the oral tradition.

Growing With Change

1. Work toward immediate and long-term goals
2. Base actions on an understanding that change is a natural process in our society
3. Select workable alternatives in response to changing conditions
4. Develop confidence in making decisions that involve risk

Positive Identity and Self-concept Formation

1. Education which fosters a positive Aboriginal self-concept.
2. Education which enables a student to develop a positive Aboriginal identity.
3. Education which fosters the development of a secure, confident individual who can accept, respect, and work successfully with people of different cultural and ethnic backgrounds.
4. Education which supports family growth and development.

Historical and Contemporary Issues

1. Ensure that the collective knowledge, culture and history of Aboriginal people is passed on to each successive generation.
2. Ensure that traditional values are maintained and affirmed.
3. Develop a background in the understanding of current Indian, Inuit and Metis affairs from an Aboriginal perspective.
4. Provide a translation of history and tradition into contemporary thought with respect to issues Aboriginal people are now facing.
5. Provide awareness for non-Aboriginal people with respect to historical and contemporary issues.

Language

1. Provide all Aboriginal children the opportunity to learn their native language.
2. Develop communication skills in the child's native language with the intent that they will become proficient in speaking, understanding, reading and writing their native language in school and out.
3. Provide early childhood education programs, primarily for the learning of English as a second language.

Understanding and Relating to Others

1. Act on the belief that each individual is worthwhile
2. Base actions on the recognition that people differ in their values, behaviors, and life styles
3. Interact and feel comfortable with others who are different in race, religion, status, or personal attributes
4. Develop a sense of responsibility toward others

Academic Skills and Processes

1. Develop independent and responsible learners with the skills necessary to survive and be successful in any part of society.
2. Provide students with a well rounded education with academic and social opportunities both curricular and extra-curricular.
3. Provide an academic education which ensures the student will acquire the reading, writing and computing skills necessary to be successful in their career pursuits.
4. Provide an understanding that learning is a developmental process sustained through interaction with the environment.
5. Ensure that education provides a means of:
 - 5.1 preparation for total living
 - 5.2 free choice
 - 5.3 enabling us to fully participate in our own social, political, and educational advancement.

Membership in Society

1. Assume responsibility for their own actions
2. Work with others to achieve individual and group goals
3. Participate in the democratic processes of government and perform the duties of citizenship
4. Respect the rights and property of others
5. Act with honesty, integrity, compassion and fairness
6. Develop a sense of national pride and acknowledge the need for international understanding
7. Work toward greater social justice
8. Assume responsibility for dependent persons in a manner consistent with their needs
9. Respect law and authority
10. Exercise the right of dissent responsibly

Learning as Life Long Holistic Process

1. Learning is life long process.
2. Provide an education which teaches all life is sacred and all things are sacred.
3. Provide an education process which enhances the quality of life while protecting and preserving traditional ways.
4. Provide an education which recognizes the extended family as the first teacher and the last.
5. Provide an education which recognizes the right of the family to be involved with the child's learning.
6. Provide an education which recognizes the value of balanced, holistic learning meeting the child's physical, mental, emotional and spiritual needs.

Spiritual Development

1. Seek an understanding of the purpose and worth of human existence
2. Develop a knowledge of God
3. Respect family, religion, and culture in a pluralistic society

Basic Skills

1. Read, write and compute
2. Acquire information and meaning through observing, listening, reading, and experiencing
3. Process information through intellectual and technological means
4. Solve problems by applying basic principles and processes of the sciences, arts, and humanities
5. Communicate ideas through written and spoken language, mathematical symbols, and aesthetic expression

Self-Determination

1. Education, as a force in human development, lies at the base of achieving effective self-determination.
2. Aboriginal jurisdiction of education through full participation in the education system at all levels (finance, program design, curriculum design, administration, teaching etc.)
3. Development of the "self" for all Aboriginal children in the education system so that self-determination will occur:
 - 3.1 self-identity
 - 3.2 self-concept
 - 3.3 self-confidence
 - 3.4 self-respect
 - 3.5 self-actualization
 - 3.6 self-reliance

Life Long Learning

1. Seek and value learning experiences
2. Act as self-reliant learners
3. Base actions on the knowledge that is necessary to learn throughout life

Self Concept Development

1. Perceive themselves in a positive way
2. Appreciate their own abilities and limitations
3. Set and work toward personal goals
4. Assess praise and criticism realistically
5. Present themselves with confidence

Positive Life Style

1. Practice appropriate personal hygiene, engage in sufficient physical activity, and maintain a nutritionally balanced diet
2. Avoid harmful use of alcohol and other drugs
3. Cultivate interests that may be the basis for personal development and leisure pursuits
4. Recognize the importance of productive activity
5. Display initiative and pursue tasks diligently
6. Maintain a safe and healthful community
7. Respect and seek to enhance the environment
8. Appreciate beauty in its many natural and constructed forms
9. Express themselves creatively

Career and Consumer Decisions

1. Develop an awareness of career opportunities
2. Develop interests and abilities in relation to vocational expectations
3. Adapt to shifts in employment patterns and technology
4. Make informed consumer decisions

APPENDIX D

12 Principles of Indian Philosophy

1. WHOLENESS.

All things are interrelated. Everything in the universe is part of a single whole. Everything is connected in some way to everything else. It is only possible to understand something if we understand how it is connected to everything else.

2. CHANGE.

Everything is in a state of constant change. One season falls upon the other. People are born, live, and die. All things change. There are two kinds of change. The coming together of things and the coming apart of things. Both kinds of change are necessary and are always connected to each other.

3. CHANGE OCCURS IN CYCLES OR PATTERNS.

They are not random or accidental. If we cannot see how a particular change is connected, it usually means that our standpoint is affecting our perception.

4. THE PHYSICAL WORLD IS REAL. THE SPIRITUAL WORLD IS REAL.

They are two aspects of one reality. There are separate laws which govern each. Breaking of a spiritual principle will affect the physical world and visa versa. A balanced life is one that honours both.

5. PEOPLE ARE PHYSICAL AND SPIRITUAL BEINGS.

6. PEOPLE CAN ACQUIRE NEW GIFTS, BUT THEY MUST STRUGGLE TO DO SO.

The process of developing new personal qualities may be called "true learning".

7. THERE ARE FOUR DIMENSIONS OF "TRUE LEARNING".

A person learns in a whole and balanced manner when the mental, spiritual, physical, and emotional dimensions are involved in the process.

8. THE SPIRITUAL DIMENSION OF HUMAN DEVELOPMENT HAS FOUR RELATED CAPACITIES.

- * the capacity to have and to respond to dreams, visions, ideals, spiritual teachings, goals and theories.
- * the capacity to accept these as a reflection of our unknown or unrealized potential.
- * the capacity to express these using symbols in speech, art or mathematics.
- * the capacity to use this symbolic expression towards action directed at making the possible a reality.

9. PEOPLE MUST ACTIVELY PARTICIPATE IN THE DEVELOPMENT OF THEIR OWN POTENTIAL.

10. A PERSON MUST DECIDE TO DEVELOP THEIR OWN POTENTIAL.

The patch will always be there for those who decide to travel it.

11. ANY PERSON WHO SETS OUT ON A JOURNEY OF SELF-DEVELOPMENT WILL BE AIDED.

Guides, teachers, and protectors will assist the traveller.

12. THE ONLY SOURCE OF FAILURE IS A PERSON'S OWN FAILURE TO FOLLOW THE TEACHINGS.

Source: Saskatchewan Indian Cultural Centre, Saskatoon, SK.

Goals of Education For Saskatchewan

Goals of education in Saskatchewan should direct efforts to develop the potential of all students in the province. Education should affirm the worth of each individual and lay the foundation for learning throughout life.

Students benefit from exposure to learning in a variety of situations. Attainment of the goals is a venture the school shares with the student, the home, the church, and the community. Although the degree of school responsibility will vary from community to community, the school has some responsibility for each goal.

A body of knowledge and a range of skills and attitudes are necessary to function in a changing world. It is intended, then, that education will enable Saskatchewan students to do the following to the best of their abilities:

BASIC SKILLS

1. Read, write, and compute
2. Acquire information and meaning through observing, listening, reading, and experiencing
3. Process information through intellectual and technological means
4. Solve problems by applying basic principles and processes of the sciences, arts, and humanities
5. Communicate ideas through written and spoken language, mathematical symbols, and aesthetic expression

LIFE-LONG LEARNING

1. Seek and value learning experiences
2. Act as self-reliant learners
3. Base actions on the knowledge that it is necessary to learn throughout life

UNDERSTANDING AND RELATING TO OTHERS

1. Act on the belief that each individual is worthwhile
2. Base actions on the recognition that people differ in their values, behaviors, and life styles
3. Interact and feel comfortable with others who are different in race, religion, status, or personal attributes
4. Develop a sense of responsibility toward others

SELF CONCEPT DEVELOPMENT

1. Perceive themselves in a positive way
2. Appreciate their own abilities and limitations
3. Set and work toward personal goals
4. Assess praise and criticism realistically
5. Present themselves with confidence

POSITIVE LIFE STYLE

1. Practice appropriate personal hygiene, engage in sufficient physical activity, and maintain a nutritionally balanced diet
2. Avoid harmful use of alcohol and other drugs
3. Cultivate interests that may be the basis for personal development and leisure pursuits
4. Recognize the importance of productive activity
5. Display initiative and pursue tasks diligently
6. Maintain a safe and healthful community
7. Respect and seek to enhance the environment
8. Appreciate beauty in its many natural and constructed forms
9. Express themselves creatively

SPIRITUAL DEVELOPMENT

1. Seek an understanding of the purpose and worth of human existence
2. Develop a knowledge of God
3. Respect family, religion, and culture in a pluralistic society

CAREER AND CONSUMER DECISIONS

1. Develop an awareness of career opportunities
2. Develop interests and abilities in relation to vocational expectations
3. Adapt to shifts in employment patterns and technology
4. Make informed consumer decisions

MEMBERSHIP IN SOCIETY

1. Assume responsibility for their own actions
2. Work with others to achieve individual and group goals
3. Participate in the democratic processes of government and perform the duties of citizenship
4. Respect the rights and property of others
5. Act with honesty, integrity, compassion, and fairness
6. Develop a sense of national pride and acknowledge the need for international understanding
7. Work toward greater social justice
8. Assume responsibility for dependent persons in a manner consistent with their needs
9. Respect law and authority
10. Exercise the right of dissent responsibly

GROWING WITH CHANGE

1. Work toward immediate and long-term goals
2. Base actions on an understanding that change is a natural process in society
3. Select workable alternatives in response to changing conditions
4. Develop confidence in making decisions that involve risk.



The Tipi of the Plains was a portable conical structure. It was covered with well-made buffalo hides sewn together with sinew. This conical-shaped dwelling probably evolved from the dome-shaped dwelling that was made by bending willows into an arch shape, like a sweat lodge, but bigger, and then putting a cover over it. The tipi was practical for buffalo hunters on the prairies who moved from place to place. The tipi was easy to dismantle and the poles became part of the travois. When the horse was introduced the tipis became larger and more elaborate, and the number of foundation poles was more consistently patterned.

The fifteen poles represent the following values:

1. **Obedience:** We learn by listening to traditional stories; by listening to our parents or guardians, our fellow students and our teachers. We learn by their behaviours and their reminders, so that we know what is right and what is wrong.
2. **Respect:** We must give honour to our Elders and fellow students and the strangers that come to visit our community. We must honour other peoples' basic rights.
3. **Humility:** We are not above or below others in the circle of life. We feel humbled when we understand our relationship with Creation. We are so small compared to the majestic expanse of Creation. "*We are just a strand in a web of life,*" and we respect and value life.
4. **Happiness:** We must show some enthusiasm to encourage others at social functions. Our actions will make our ancestors happy in the next world.
5. **Love:** If we are to live in harmony we must accept one another as we are and to accept others who are not in our circle. Love means to be kind and good to one other.
6. **Faith:** We must learn to believe and trust others, to believe in a power greater than ourselves whom we worship and who gives us strength to be a worthy member of the human race.
7. **Kinship:** Our family is important to us. This includes our parents, our brothers and sisters who love us and gives us roots, the roots that tie us to the life blood of the earth. It also includes extended family; grandparents, aunts, uncles and cousins and their in-laws and children. These are also our brothers and sisters and they give us a sense of belonging to a community.

ourselves. Clean thoughts come from a clean mind and this comes from Indian spirituality. Good health habits also reflect a clean mind.

9. **Thankfulness:** We learn to give thanks for all the kind things others do for us and for the Creator's bounty, that we are privileged to share with others in the spirit of love.
10. **Sharing:** We learn to be part of the family by helping in providing food or other basic needs. This is sharing responsibilities in order to enjoy them.
11. **Strength:** We must learn to be patient in times of trouble and not to complain but to endure and show understanding. We must accept difficulties and tragedies so that we may give others strength to accept their own difficulties and tragedies.
12. **Good Child Rearing:** Children are unique and blessed with the gift of life. We are responsible for their well-being, spiritually, emotionally, physically and for their intellectual development. They represent the continuity of our circle of life which we perceive to be the Creator's will.
13. **Hope:** We must hope for better things to make life easier for us, our families and the community, both materially and spiritually.
14. **Ultimate Protection:** The ultimate responsibility to achieve is "*health for a balanced caring for the body, mind, emotions and the spirit of the individual, the family, the community and the nation.*"
15. **Control Flaps:** We are all connected by relationships and we depend on each other. This controls and creates harmony in the circle of life.

Summary: Using the Tipi structure as a symbol.

"*All life is sacred and all things are connected.*" We are all one family, of one heart. We do not live on this earth to dominate it. We are here to share the earth's bounty. We are here to care for our mother earth.

We strive to live in harmony with one another and with all creation around us in this circle of life. In a circle no one is above another. There is a sense of belonging to a family and to a community and roots in a national identity.

Province of Saskatchewan
Northern Education Task Force
**Report to the
Minister of Education
Summary of Findings**

November 15, 1989

Summary of Recommendations

Recommendation #1

It is recommended that Saskatchewan Education spearhead the development of early childhood education programs for four-year-old children in northern Saskatchewan:

- with emphasis on a home-based model that supports the role of the family; or
- where home-based programs are not feasible, consideration be given to school-based programs.

Recommendation #2

In order that the northern child's self-concept be enhanced and school-community relationships be positively fostered, it is recommended that a greater emphasis be placed on native languages within the northern school systems by:

- the offering of native language classes at all levels including credit Cree and Dene language courses at the secondary level;
- the consideration of native language immersion programming at the elementary level in those communities where it is formally requested;
- the development of appropriate materials and curriculum guides for native language programming; and
- the training of northerners who teach native languages.

Recommendation #3

In order to enhance student progress in northern Saskatchewan schools, it is recommended that Saskatchewan Education implement a number of initiatives. These initiatives should include the following:

- the implementation of a continuous progress policy at the elementary level;
- the adaptation and implementation of a curriculum for northern Saskatchewan which recognizes the unique aspects of northern education;
- the re-affirmation of the importance of the development of a positive self-concept based on the cultural, linguistic, and historical contributions made by the people of northern Saskatchewan;
- the in-depth examination of current language arts pedagogy;
- the development or procurement of testing and evaluation materials which are unbiased and reflect present understanding of literacy learning; and
- the establishment of provincially-accepted standards for northern education.

Recommendation #4

It is recommended that a school nutrition program, based on the Saskatchewan Education community school model, be implemented in northern schools.

Recommendation #5

It is recommended that appropriate criteria, based on northern factors, be developed for common, northern-wide standards for school and community recreational facilities and programming. It is further recommended that in those communities where minimal standards are not met, adequate funding be provided to upgrade existing facilities or to construct new ones.

Recommendation #6

It is recommended that parents should be encouraged to become more involved in the school system as a means of ensuring that their children remain in school. To increase parental involvement a greater emphasis should be placed on public education and awareness, school and community contact, and local participation in the educational decision-making process by such measures as:

- the implementation of a public awareness program by northern educational jurisdictions which would involve the use of the media, public meetings and other appropriate vehicles;
- the training and employment of qualified guidance counsellors whose responsibilities would include home-school liaison; and
- continued emphasis on the training and development of local school boards to facilitate their involvement in the educational decision-making process.

Recommendation #7

It is recommended that a guidance counselling program be developed and implemented in northern schools.

Recommendation #8

It is recommended that the current policy which allows for changes in the school year to meet local community needs be maintained. It is further recommended that present procedures for such changes continue to require school division approval.

Recommendation #9

It is recommended that northern high school standards be reinforced through the implementation of innovative practices such as distance education to increase the number of options available to northern students, particularly in the sciences and mathematics. It is further recommended that consideration be given to regional high schools in certain areas to offset the effects of low enrollments thereby allowing for greater specialization, increased options and better facilities.

Recommendation #10

It is recommended that day care be provided in schools for students who are parents of young children where numbers and need merit this service. It is further recommended that classes in parenting skills and responsible personal and social behavior be included as part of this day care initiative.

Recommendation #11

It is recommended that post-secondary institutions continue to offer adult upgrading programs

and that cooperation among local education authorities continue to occur prior to the implementation of these programs.

Recommendation #12

It is recommended that Saskatchewan Education coordinate development of a northern-oriented employment training strategy to prepare individuals for work in renewable, non-renewable, service, government and crown corporation agencies and industries. In cooperation with industry and government, it is further recommended that a human resource development strategy based on employment equity programs be continued and expanded.

Recommendation #13

It is recommended that post-school training opportunities for northern students be maximized through implementation of the following measures:

- enrollment goals in key training programs for northern students of native ancestry;
- expansion of distance education through initiatives such as the Saskatchewan Community Access Network (SCAN);
- upgrading and expanding adult training facilities in northern Saskatchewan;
- provision of university classes in northern Saskatchewan through the establishment of the Professional Access Program and the offering of courses through Northlands Career College; and
- increased northern representation on post-school boards of education.

Recommendation #14

It is recommended that opportunities and support for northern post-secondary students be maximized, since future development of the North will be greatly determined by a well trained, suitably qualified northern population.

Recommendation #15

It is recommended that Saskatchewan Education facilitate the development of an education co-ordinating committee, comprised of representatives from school boards, Indian Band educational authorities, post-secondary education boards, teacher associations, and relevant agencies such as Saskatchewan Education, Social Services and Indian and Northern Affairs Canada, to share information and to discuss educational issues of common concern.

Recommendation #16

It is recommended that Saskatchewan Education review funding levels for northern education systems, taking into full consideration the unique factors which have an effect on northern education such as:

- the sparsity of population and travel distances;
- the costs of recruiting, communications, and maintenance;
- the need for instructional innovations; and
- the difficulty of providing adequate and acceptable housing for educational staff.

APPENDIX H

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APPENDIX H

H.S. (F/M)	- High School Students
Y.A. (F/M)	- Under 30 years of Age
A (F/M)	- 31 years to 50 years
ELDER (F/M)	- Elder over 50 years

H.S.F. #1

Researcher: Do you think there are any goals that have been missed or are there any that should be listed there? There may not be.

Respondent: I can't think of anything right now.

Researcher: What I'll do is I'll leave that question till we go through these others, and as we go through these others maybe it will spark that, some interest. What was your number one pick?

Respondent: Understanding and Relating to others.

Researcher: Why did you pick that one? Any idea? What made it appeal to you so that school should be doing these things.

Respondent: Because a lot of people seem to be racist if you put it that way. And I think it should matter what race or religion or what kind of family you came from. I think it's your personality that you should be judged on.

Researcher: Good. Everybody should be equal, eh? What was your second choice?

Respondent: Positive Lifestyle.

Researcher: Why would you choose that one?

Respondent: Just because I think everybody should be safe and healthy. It's the way everybody should lead their life. Who wants to be unhealthy and stuff?

Researcher: Everybody should have opportunity to be this, to have this?

Respondent: Yes, I don't know how to say it.

Researcher: No, you're never wrong when you answer these questions and however close, as close as you can to describing what you are thinking is right. And because you want everybody to be, or have access to proper health and proper place to live and that type of thing, that's what I think I hear you saying?

Respondent: Yeah.

Researcher: What's your third choice?

Respondent: Self-Concept Development. It's right above Positive Lifestyle.

Researcher: What was it about that one that made you choose it?

Respondent: I think that everybody should be fair to themselves and everybody else and I think that

if you have confidence in yourself you don't have to put down other people to make it seem like you're better.

Researcher: So you feel good about yourself then you'll feel good about everybody else. What was number four?

Respondent: Growing with Change.

Researcher: Why did you choose that one?

Respondent: Because it had to do with confidence again.

Researcher: Yeah, see, now you are putting a pattern for your choices. That's really good to hear. You seem to be somebody worried with the individual alot, eh?

Respondent: Yeah. Well because I have confidence and I'm ambitious. And I think that other people should too. Like why just hang around if you are just going to hang around and you're just going to put down other people or whatever.

Researcher: Do something with your life and everybody is responsible for that?

Respondent: Yeah.

Researcher: Each individual is responsible for themselves?

Respondent: Yeah.

Researcher: What was your fifth choice?

Respondent: Positive Identity and Self-Concept Formation.

Researcher: What is it about that one?

Respondent: It says a person who can work successfully with people of different cultural and ethnic backgrounds and I think it has a lot to do with maybe racism again, and I think people deserve to be treated equal, unless you know there is something about their personality or something that you really don't like. Something that they've done wrong. And I don't think that people are open enough to people because they are of a different race or religion, or stuff like that.

Researcher: Yeah, I see where you're consistent. That's good thoughts. Number six, what was your number six?

Respondent: Self-Determination.

Researcher: OK, what was it about that one that made you choose it? School should be involved with this?

Respondent: Maybe people don't put enough emphasis on themselves and I think in order to get to know someone else better you have to know yourself. And you have to have your confidence and you have to have respect for yourself and everything like that, in order for you to

treat other people fairly.

Researcher: What about number two or that one?

Respondent: I didn't understand that, I was going to ask you about that one.

Researcher: What it means is Indian or Metis people in control or making decisions on education for Indian and Metis people. Determining, Metis people determining education for Metis people, Indian people determining education for Indian people. That's really what it means by jurisdiction.

Respondent: I think that everybody should have the same type of education like no favours done to people. It just seems like in our school the principal, it seems like he, I don't know how you would say it, but it seems like he favours Native people over white people but in a way he puts them down. Like when he said yeah, well you should limit your dress to grad because a lot of people can't afford it. And just stuff like that, and he dresses the dirty old jeans because maybe to fit the part and since he's been here our recommend mark has gone down to 67 or 70 but I don't get recommends anymore so I think it might be 75,

just because he doesn't think the Native people are smart enough to get recommends. Well that's how I feel it is anyway.

Researcher: It's good to hear you have formed opinions and you have related them to Indian and Metis people, because we need to think about. Whether we're right or wrong doesn't matter, what matters is that we can think about it. And relating it back to education, you're saying that everyone should be equal in education, there should be nothing that separates us from anything else. Good thinking. That's deep thinking, I mean you are thinking about these things in a real way. That's good. What was your seventh choice?

Respondent: Membership in Society?

Researcher: What was it about that one that made you select it? That made you think that school should be doing something here.

Respondent: It talks about, like number five says act with integrity, honesty, compassion, and fairness. And I think that a lot of people in our school just aren't fair, or aren't honest and disobey the law, and stuff like that. And I think that people should take control of their lives

instead of running away if they do something wrong.

Researcher: So that's the one that really struck as worthwhile including it as a goal of education. What was the eight one you chose, did you choose an eighth?

Respondent: Traditional and Spiritual Development.

Researcher: What was it about that one that you thought was important?

Respondent: I don't know how to say it. Like I don't think that stuff like sitting down and learning math is as important as getting to know yourself, your environment, your world or whatever and maybe it would help more people in that way if something like that was taught rather than math or something like that really has no meaning.

Researcher: Those basic skills like reading, writing and arithmetic that type of thing, you don't see a lot of need for that, eh?

Respondent: No, not really.

Researcher: More, you think school should be more involved with the individual, developing the self?

Respondent: Yeah.

Researcher: You are very consistent, I have noticed

already. Is there anything else about that one or is that the one that jumped out?

Respondent: I didn't know where to put it I thought it was really important but I didn't know where to put it amongst everything but it says, "which reflect aboriginal thinking", but I think that it should include everybody. You know what I mean? Like, maybe it would help more people if they got in touch with themselves.

Researcher: That's important, eh?

Respondent: Yeah.

Researcher: Did you have a nine?

Respondent: Life Long Learning.

Researcher: Now why would you choose that one?

Respondent: I don't know, just because ...

Researcher: What was your understanding of this one, what did you think it meant?

Respondent: Well I thought, you being yourself, making your own type of decisions and the system helping you find yourself and show you that it won't take place all at once.

Researcher: Do you think that learning is something that takes place from the time you are born to the time that you die? do you think that learning involves all aspects of life not just at

school but all aspects of life?

Respondent: Yes, I think that out of school is more important than in school. And the most important thing in school is getting to know yourself and other people. I don't think, like, math is as important as ...

Researcher: We shouldn't be, is what you're saying, we shouldn't be only dealing math and ignoring all these other parts of people's personalities. What was your tenth one? You had a tenth one I think.

Respondent: Academic Skills and Processes.

Researcher: Oh, you did choose it now.

Respondent: No, I didn't this one though this basic skills.

Researcher: Oh, that's right.

Respondent: I liked the social opportunities both curricular and extra-curricular. Because maybe in school, that is the only place people know how to meet other people. Like maybe if there was not school you wouldn't have this best friend or whatever.

Researcher: Provides opportunities?

Respondent: Yeah. And I think being able to read and write is important, but not computing skills

or whatever. I don't think that is as important. But I like providing students with a well rounded education with academic and social opportunities.

Researcher: O.K. A well-rounded education and social opportunities.

Respondent: Social opportunities, the most important.

Researcher: That's probably the most important you say.

Respondent: Yeah.

Researcher: Did you have an eleventh?

Respondent: No, I only went up to ten.

Researcher: No that's quite a few.

Respondent: And see, like I thought some of these, Spiritual Development, was alright but I'm really not a religious person, and so "develop a knowledge of God" just doesn't ...

Researcher: The place for that is church, in other words.

Respondent: Yeah.

Researcher: Shouldn't be in school, any of that?

Respondent: Like, sure. Just not everywhere so everything you see or read or learn or everything like that deals with God, just because I'm not a religious person myself.

Researcher: O.K. Any others you kind of have comments about?

Respondent: I like this one. This Learning as a LifeLong Holistic Process or whatever. But "provide an education which recognizes the extended family as the first teacher and the last."

Researcher: Didn't see that as being the most important thing eh?

Respondent: No, but learning is a lifelong process. Like I agreed with that but I didn't.

Researcher: You did choose one like that already.

Respondent: Yeah, I didn't see ... yeah, life long learning perhaps. But I didn't see the extended family as being the most important thing.

Researcher: O.K. Any others there?

Respondent: The only other one I didn't like was Basic Skills.

Researcher: You think school tends to overemphasize that part of school work, the basic skills? They spend too much time on that?

Respondent: I think so.

Researcher: So they should be spending more time on developing the human being as a human being rather than the human being as a ...

Respondent: I think that, like, a lot of people don't do well at school because they don't have enough

confidence in themselves and maybe if somehow they were made to know themselves, they'd find it a lot easier. You know taught ...

Researcher: Self-Concept.

Respondent: Yeah, get to know themselves before they get to know other things.

Researcher: You've dealt with those ones a couple times. Do you see any possible problems with the goals that you have chosen, that a school might implementing them, or that they might misunderstand them or misinterpret them?

Respondent: Not really.

Researcher: They seem pretty self-explanatory, there is not too much that would go wrong if somebody was to read them. They would understand what they meant.

Respondent: Oh, I think so. Everybody would get their own pictures of what they meant, but I don't think that .. you don't think it would be totally different.

Researcher: Everybody would get the same general idea, you think. O.K. Was there anything about the goals you chose and the pattern you chose, that will bring them all together. Is there anything that they have in common? Why did you choose

in that pattern?

Respondent: I don't know. Maybe because I like to talk and I like to get to know new people. And maybe most of it has to do with self-confidence.

Researcher: That was your pattern, that's right. Yeah, you're more of a humanistic type of person. You are thinking of the individual developing as a human being, their personality and the attitudes and so on, values, beliefs, whatever it may be as opposed to giving them that academic part. But you still think that Academic Processes and Skills should be part of the school too.

Respondent: Yeah, but I think that the individual developing themselves is more important than developing the academic part of it.

Researcher: That's number one to you and that is why chose this pattern you think?

Respondent: Yes.

Researcher: Is there any other comment that you'd like to make generally about what you've done here today?

Respondent: I don't think so.

H.S.F. #2

Researcher: O.K. Do you think that there are any goals of education that have been missed?

Respondent: No.

Researcher: What were you thinking of when you chose number one? Your number one?

Respondent: There is a lot of people in the north that have low self-identity, young kids. That affects your whole life and I thought maybe Positive Identity should be put first on the list. Before they become learners they have to learn about themselves in a positive way.

Researcher: You think schools aren't really doing a good job of that right now or you think they are trying and they need to do more of it?

Respondent: I think there are still a lot of barriers in learning there are still something that they don't know that give the kids bad vibes or something.

Researcher: What was your number two?

Respondent: Traditional and Spiritual Development.

Researcher: O.K. Why did you choose that one?

Respondent: The more they learn about their culture they could create more of a positive identity, their family and their past. And then for

there own kids when they have kids.

Researcher: You think schools need to be doing more of that in northern Saskatchewan. You think their much with that right now?

Respondent: I see it, it's starting to come out more. I didn't get it when I was in school.

Researcher: You think it's important that it should be there now?

Respondent: Yes. It's really nice to see like especially in the hallways, the have art, they have Cree classes now, like I had to take French, had no choice.

Researcher: You didn't have the opportunity to take Cree or anything like that? What was the third one you chose?

Respondent: Learning as a LifeLong Holistic Process.

Researcher: Why did you choose that one?

Respondent: It's traditional that you learn everyday you learn something and you can't think you know it all. The more you learn the smarter you'll be.

Researcher: What did the word holistic there mean to you?

Respondent: Like you take everything together, you learn everything together it's not any certain thing at once. Think all things of the child.

Researcher: All parts of a child's life, the home, the school, the friends. What was the fourth one you chose there?

Respondent: Positive Lifestyle.

Researcher: Why did you choose that one?

Respondent: Some kids don't see a positive lifestyle at home. And they think alcohol and stuff like that is normal, they don't know. They haven't seen it any other way, and if they learn about it maybe they could change the cycle, like learning about drugs and alcohol and what it does to a family.

Researcher: So this is related. What did you choose for the fifth one? We're not going to go through all of them, but I think just the first five, I'd like to get a feeling of what you said and why you chose it?

Respondent: Growing with Change.

Researcher: Why did you choose that one?

Respondent: We can't go back to living in teepees nowadays, like we have to learn to forgive and forget and get along with all kinds of people, and maybe change for the better because we have the best of both worlds. It's important for kids, because sometimes I'll argue about

stuff with non-Native kids, like I've seen it and heard it, it's not very good. You've got to look at both sides of the story.

Researcher: Are there any other ones that you've chosen and you want to make a comment about??

Respondent: That's about it I guess.

Researcher: They are the most important ones. Do you see any possible problems with any of these goals in terms of getting them into the school, and having the school implement them, or being misunderstood. Is there any way that you think they may not work?

Respondent: I see like in Sandy Bay there's mostly all Native kids in the school, but once in while they will have the odd non-Native kid like the police's daughter or nurse's daughter and like they don't get their culture expressed like they just have to learn whatever they are taking and I think there's some kind of ... cause maybe the parents won't like it or they'll think ...

Researcher: To have Aboriginal culture in a school you think some non-aboriginal people might be offended by that.

Respondent: Yes, if they are forced to learn it. Like

there is no French, so then if there was a French student who came in, they would have to learn Cree and maybe the parents wouldn't like it. But that's just a small percentage, I couldn't see anything else.

Researcher: Well, what about someplace like La Ronge if that was to happen?

Respondent: I don't know like, when I grew up here and I had to take French and my mom thought it was weird.

Researcher: You weren't too happy to do that?

Respondent: Yes, she wondered why we didn't take Cree, more beneficial.

Researcher: So some of the things you were say about happening to you here. So you think there has got to be some away of missing that together?

Respondent: Yeah.

Researcher: Is there any thought or any theme that can bring all the goals you chose together. Is there anything you were thinking about when you were choosing?

Respondent: Positive people. You see so many people that are, they don't care about anything, they just want to go back to go live on the trapline, they hate it and stuff. They just want to go

back to the old ways. But they can't go back they have to make a positive lifestyle for them and their kids. I just think positive lifestyle, like all around positive lifestyle.

Researcher: When you were choosing, you were looking for things that would indicate a positive lifestyle. That children would grow up feeling positive about everything they've experienced. Anything else?

Respondent: Just getting along with others. Especially in Canada, we are so mixed, and there are still divisions and you don't know why because everyone is so mixed.

Researcher: You mentioned identity two or three times, do you think that was one of the things you were thinking about all the way through?

Respondent: Yes.

Researcher: Positive self-concept identity and so on.

Respondent: Yeah, because you think, am I an Indian, a Cree Indian, a Metis, a half-breed or what am I? There are so many names you can give yourself.

Researcher: Yes, about twenty.

Respondent: It's hard because kids don't know what to think they just want to be people and they

just want to be happy.

Researcher: Well I guess if everybody was positive about that it would be a better world wouldn't it? Is there anything you want to add before we conclude?

Respondent: No.

H.S.M. #3

Researcher: Which one did you choose as your number one goal?

Respondent: Positive Identity and Self-Concept Formation.

Researcher: O.K. What led you to choose that one as your number one goal?

Respondent: I think it's important that a person knows who they are and what background they come from.

Researcher: You think school should play a role in that?

Respondent: Yes, definitely. I think if you have a positive identity you feel all around good about yourself and it helps you throughout school.

Researcher: What was the second one you chose?

Respondent: Language.

Researcher: What made you choose that one?

Respondent: Probably, because if you have your identity and you know who you are, it's important to have your Native background language and it's important to have. Because I'm fluent in Cree but I can't speak well but I understand it better than I can speak it. And I think once you really know who you are you should understand your language.

Researcher: So language is part of who you are?

Respondent: Yes.

Researcher: What was your third choice?

Respondent: Positive Lifestyle.

Researcher: Why was this?

Respondent: Well, probably because if you have a positive identity of yourself and you know your language, a positive lifestyle is good for you.

Researcher: It falls right in line with the other two?

Respondent: Yes, to me it's one after the other. A positive lifestyle is good to have, because if you have, if you are confident with yourself and you have a positive lifestyle, it makes you feel all the better about yourself and your surroundings. You can help it.

Researcher: O.K. What was your fourth choice?

Respondent: Self-Determination.

Researcher: What made you choose that one? Why do you think school should be concerned with this?

Respondent: Probably because if you have self-determination, you're positive about yourself, you know what you want. And that probably follows personal lifestyle because it's all your own personal feelings about yourself.

Researcher: What exactly do you think self-determination

means here?

Respondent: Your personal drive for what you want out of life, what you want to be, and what you want to make of your life. And having a positive lifestyle helps with your self-determination because you're pretty much a 100% confident with yourself and you feel good all around.

Researcher: O.K. What was your number five?

Respondent: Basic Skills. Read, write, compute.

Researcher: This is the traditional role that schools have been doing and you think they still need to do that, it's still a major goal of education.

Respondent: Oh yeah, definitely.

Researcher: What was your number six?

Respondent: Self-Concept Development.

Researcher: What made you choose this one as a goal of education for schools?

Respondent: Probably because you have to know where you want to go with our life. You got to have a long term goal of how you perceive your life and how you go about it.

Researcher: A long term goal, eh? And this will help you perceive ourself in a positive way, personal goals and that. And what was your number seven?

Respondent: Academic Skills and Processes.

Researcher: Why did you choose this one?

Respondent: ...

Researcher: It is an extension of basic skills kind of thing?

Respondent: Yeah, it helps you throughout your life. Your life long processes. You get more acquired with the work you're doing in school I feel. I'm a little stumped on that.

Researcher: But you like that title and everything it means to you?

Respondent: Yeah, everything that's involved in that.

Researcher: O.K. What was the eighth one?

Respondent: Traditional and Spiritual Development.

Researcher: What made you choose this one as a goal for schools?

Respondent: Probably because, it's something you need to know about yourself, your background, your dealing with the Elders, and the Creator, which they call it in here. Just so you know who you are. I feel it follows your positive identity. If you have your identity then you know your traditional values and what not.

Researcher: So this culture and traditional values mean a lot too then in this whole process then, eh?

And school should be some how involved with this then, eh?

Respondent: Yeah, but that come in later towards the bottom because I felt number one pick, positive identity, because if you know who you are, if you have that concept, you're going to know your traditional values.

Researcher: Alright, and your ninth one?

Respondent: Understanding and relating to others.

Researcher: What made you think this one was one the school should concern itself with?

Respondent: So you get to know the people, you've got to have an understanding about other people. You don't get to really know a person as well as you'd like to. You don't know who they really are, you've got to spend some quality time to know how a person really feels and how they think.

Researcher: It's important to know people from all societies, all walks of life.

Respondent: Yeah, you need the understanding and you got to relate to them to know how they feel and how they can accept things and take things in everyday conversations.

Researcher: O.K. Did you have a number ten?

Respondent: Yes, Learning is a LifeLong Holistic Process.

Researcher: What was it about that one that made you choose it?

Respondent: Because it is something you are going to learn throughout life. Life is a learning process. And it is going to go on forever, it's going to go on from the day you are born to the day you die. That's what it is all about. But I based most of these on how I felt they should fall in order and more or less suit your lifestyle of what you think.

Researcher: That's number four of my questions actually. It says what is it about the goals you chose that brings them all together. Like what do they have in common. And that is what you are answering to. What is that again?

Respondent: I can't remember what I said ... because they all fall in order.

Researcher: Yeah, that's it. You just felt the way you've lived so far, and everything that has happened, that these seem to be the order in which things should be. And that's how you chose them, eh?

Respondent: Yes, from a living experience, from trying to get a positive identity because it is

something I never had for a long time.

Researcher: So this is personal, too.

Respondent: Yeah.

Researcher: So is it developmental? Do things happen a bit at a time? And these would follow in that pattern.

Respondent: I felt probably, from Positive Identity and Self-Concept Formation, which is one, and then learning life is a LifeLong Holistic Process and everything else just fit right in between them. Number ten because my last one because life is a learning process and it just goes on and on.

Researcher: Do you see any possible problems with these or any way that they might be misunderstood or any way they might be misinterpreted?

Respondent: I think some people feel there might be more Spiritual Development because some people totally believe in that way of life because it's the old way but it's a personal thing I feel. And this is just life in the process, it's not going back into, getting carried away, Spiritual Development. It won't fall into place. I feel these are just more important in general everyday life learning.

Researcher: Is there anything else you'd like to say at the end of this?

Respondent: I found it really interesting and fun to do. I liked to look at it and read all the below explanations of the main topics. There is lots here to be talked about. I think it would make a really good conference out of it, just to talk about.

Researcher: We are proposing one in Saskatoon next year.

Respondent: I think something like this would go over really good, because it is really interesting.

H.S.M. #4

Researcher: Do you think there are any goals of education that may have been missed? Is there anything that you think should be included there that is not there?

Respondent: No, I think this pretty much covers it all.

Researcher: Everything you think a school should be doing is pretty much covered there?

Respondent: Yes.

Researcher: What one did you choose for your number one goal?

Respondent: Historical and Contemporary issues.

Researcher: Why did you choose that one?

Respondent: I guess from an Aboriginal view, it's good to know what's happened to you as a people. And how people are still treating you or if it is changed. I guess you got to know where you come from that's the main thing.

Researcher: And School should be doing that eh?

Respondent: Yes, school in conjunction with your family. When there is enough people to warrant that. Like I know you wouldn't do that in a school where there is only one but maybe you should have all kinds of different kinds of different nationalities or whatever.

Researcher: But it is something that has been missing in the past though, is that what you are saying?

Respondent: Yeah, to a large extent. A lot of the things that I notice is that you get, I think it was in grade nine or eight, you get to ... when Aboriginal and non-aboriginal started coming into play and that seems a lot biased, and it seems like you don't get the full story a lot of the time, and it is stupid to teach history when you don't take into account all the ...

Researcher: The other side.

Respondent: Yes, like it is just a half story and you don't know where you come from if you get a half story.

Researcher: Do you get a bad feeling for the half that you happen to come from then.

Respondent: Well most of the time it is biased from the non-Aboriginal side, but sometimes it biased from the other side though too. I guess that's history though. But yeah, most of the time we are getting shafted.

Researcher: O.K. What was your second choice?

Respondent: That would be LifeLong Learning.

Researcher: What made you choose that one?

Respondent: Well I kind of think that's what school sets

you up for more than anything. Cause if you are going to any job place or just be out there, it supposed to set you up for learning, school is to learn how to learn that's what I think.

Researcher: In terms of lifelong learning, the school has a role to play it sets the path for the rest of the learning you'll have throughout life. Is that how you are trying to say it.

Respondent: School teaches you how to learn. What I think is you should start, you apply that to everything, like if you go through something three times and you don't learn it.

Researcher: O.K. What was your third choice?

Respondent: Academic Skills and Processes.

Researcher: Why that one?

Respondent: Mainly cause lifelong learning and also in here, number four it says provide an understanding that learning is a "developmental process sustained through interaction with the environment." That plus it says "preparation for total living" and "free choice". Plus you got to set yourself up for what's after high school. You need the academic skills and you need to know how to go

through all that.

Researcher: So you still think that like reading and writing and arithmetic is important to learn in school, that's got to be there too.

Respondent: Yes, that's the backbone. Like this is more important but the actual academic skills are the backbone cause how can you learn number one if you don't have number three.

Researcher: What was the fourth one you chose?

Respondent: Positive Lifestyle.

Researcher: What was it about that one that made you think it was important?

Respondent: Well, I would've put that one first but all the other ones seemed to emulate positive lifestyle but just in a different kind of sense. Like you got to know your history so you don't go down, try to stay confident. Things like alcohol, respect, appreciate beauty, like not just blowing muskrats with shotguns stuff like that, and express themselves creatively. That's not something I see a lot, like I'm not really Native up north, but I don't seem to see enough creativity stuff around here. So I think that's got to happen. And just plain positive

lifestyle like you can't go around frowning all the time. And after that is understanding and relating to others.

Researcher: O.K. What was it about that one?

Respondent: Well I guess if you start looking at your history, and your thinking we've been kind of fucked over, and then it may make you kind of vengeful and it may make you kind of bitter. So you may take it out on a personal level. But not saying you shouldn't fight for what's right, but if you start having a recognition and respect for values and different lifestyles, different races, because you don't want to do what other people did to you. So that's important.

Researcher: Is there any others that should be mentioned?

Respondent: I guess self confidence development is the same as ..

Researcher: Self-Concept Development? O.K.

Respondent: See that's got a point from pretty much all these other ones so I just put it in there cause I agreed with all the points, I just didn't know where to put it in. And growing with change is pretty good. And that comes into play like with life long learning, but

develop confidence in making decisions that involve risk, that why I put ... because that's a definite thing. Cause if you have all this other stuff, you need the confidence in it. You can learn all your reading and writing, but if your not confident with it ...

Researcher: You can't use it.

Respondent: Same with the historical stuff and the positive lifestyle, because if you have confidence in it and you are 22 and you are with all your friends that are twenty-two, then that's going to come through you to them, and that in effect you're helping them too as well as yourself.

Researcher: And that's a part of Growing with Change too, positive lifestyle and that?

Respondent: Yes. Its affecting other people too.

Researcher: Do you see any possible problems with these goals. Like if you had to implement these goals in the school system, do you see any possible problems that might be encountered, or is there any way these goals could be misunderstood?

Respondent: Yes, in everyone. Well pretty much everyone because some things are hard to teach. Like

it's hard to teach the historical stuff, academic skills, positive lifestyle, it's easy to say but it's hard to imprint on somebody. And then it gets more vague as you get into lifelong learning and growing with change and stuff. Understanding and Relating to Others is, I kind of think, a little easier to teach, some reason because I come from a really integrated school. It seems like up here it's mainly White, Metis, and Native, right so they don't really get a full sense. But I went to school with some black people, some East Indian people, some Oriental, some Mexicans, so that all those guys and girls were my friends and ...

Researcher: And it's hard to do that for each individual race, is that what you are saying?

Respondent: No, it's hard to, it seems like it would be easy to do that, it was easy for me to do that, because that was the environment I was in.

Researcher: Oh, I see what you are saying.

Respondent: But here it seems there is just one and the other. So it's harder to teach when it's just one and the other., cause it just is.

Researcher: Tends to be more opportunity for people to but heads if there is only one or two eh?

Respondent: Yes, but maybe not. But that's the general thing. Yes, but it's hard to teach some of this other stuff and I don't even have the vaguest ideas on how to teach it, but I think some of the more, like LifeLong Learning, Growing with Change, Self-Concept Development, stuff like that has to be interactive with some sort of family.

Researcher: So that's the holistic point of view, where there is other parts to education than just schools, eh?

Respondent: Yes, but I don't know, the reason I didn't put that is it says "provide an education which recognizes the extended family as the first teacher and the last." See I don't agree with that at all. That means that someone else has the final say, the first say and the final say as far as teaching and I don't think that's true at all. That should be ,...

Researcher: Individual.

Respondent: Yes. Teachers are here to help you they are not to The first teacher and the last seems like somebody's surveying over you, with

their hand on your head and pointing out the direction.

Researcher: You don't like the wording?

Respondent: No, I don't like that at all, I don't know why. But, maybe I should've put that in there.

Researcher: Well it'll come out in the transcript.

Respondent: Some of the vaguer spiritual things, I don't know. Maybe if you were to teach some of the historical stuff, you could bring in, I don't know if there is a shaman around or anything, but like some people that are more ...

Researcher: There are!

Respondent: Yeah, that's what I thought, right. So if you brought one of these guys. I know I'd be interested in talking and just sitting around with one of those guys cause a lot of interesting stuff. They know more than you can possibly imagine. They've been around they can tell you ... just old things is really. Not old things like people, but old things like historical thing, like when you were actually there. That affects you more than if somebody throws you a book.

Researcher: You are talking about the oral tradition.

Respondent: Yes. And those guys can help you working at these spiritual stuff. So I think if you could get some of those guys around the school, not as a teacher but as somebody that would come in maybe once a month.

Researcher: Some kind of councillor, or just as a respected elder.

Respondent: But not there all the time even because they've got to do their own stuff because you don't want to see them as an administrator or anything.

Researcher: You don't want them to be something you just parade in front either because they have such respect.

Respondent: And it wouldn't work if you had 40 people to one of these guys you'd have to have them come in with like five to ten of them, the full feeling. But maybe there's not enough of those guys, maybe they don't have enough time.

Researcher: Well I think it's very important what you are saying. what is crucial is how that's done, like what's the process. And that's what you are wrestling with right now when you are thinking about it. That's's the tough part. Was there anything in the back of your mind

that was pushing you towards a particular way of choosing these goals of education? Was there any theme that was sticking with you as you went through these?

Respondent: Yes, my own ... When I went to school, I got a lot out of it but I didn't mesh with it. And so when I look at this, and you asking me these questions, I forget probably a lot of people, if you are going to do this research then there are probably a lot of people, you might have the right goals but it's hard to come into play. I mean I learned a lot of this stuff but it doesn't mean I meshed with the system and so uh ...

Researcher: Were missing something is it? As you look back on it today.

Respondent: Yes. So that was on my mind, just my own history. I think most of the stuff I came out with besides, I don't think I came out with a lot of number one, right. So that's why I put it number one because I didn't get enough.

Researcher: That's what you thought you were missing.

Respondent: that's right. So I guess that's how it goes. But I came out with a lot of number two.

Researcher: So that's what was kind of directing you in

your choices.

Respondent: Yes.

Researcher: Is there anything you would like to say on what you have done here in conclusion? Any final comments, or observations, or feelings?

Respondent: Well the way I see it, there is always something in the works to help the Natives, help the Metis. And there is always a lot of playing around and stuff and I think if it's going to work if it is going to happen, if it is going to help these people, it's got to be instilled in the individual by going out to do that stuff. And I don't think it can done that way. ... NO, cause I think when you start dealing with people who have come form close to the earth and have come from small groups, that's still in them maybe genetically or something. I don't know but it's still there. And I think that's the way to affect people from that historical point of view.

Researcher: Grass roots. You got to feel them from the time you were born.

Respondent: Yeah.

Researcher: So what your saying is that the family has a tremendous role to play.

Respondent: Yeah, well in the beginning. But it's hard to know how to affect a three year old towards doing stuff like that or a six year old. then I guess you're in school at seven or eight. So it's hard to put that stuff through. So I guess it has to interact the whole way.

Researcher: Good thought. So that thing you can't just legislate, eh? That's for sure.

Respondent: It doesn't seem like it, no.

Researcher: I think you are absolutely right on that part. It helps but it is not the only answer.

Y.A.F. #1

Researcher: Do you think that there are any important goals of education that have been missed out or that are important to you or your community?

Respondent: Well one thing that we should have more of but it's touched a bit on there is the Positive Lifestyle. Like it touched a bit on there as getting the community together as a whole instead of just different groups of people. Like with all these suicides and murders that we have been having, it's good to have some sort of workshops or something to do with that.

Researcher: So more holistic education you mean?

Respondent: Do not just for students in schools but for everybody.

Researcher: Including adults you mean?

Respondent: Yeah.

Researcher: You think school should have some portion of them where by adults will come to school and be part of it with the kids?

Respondent: Yeah, I think we need more of that, cause nowadays people just send their kids off to school and they stay at school and the adults

stay at work and that's all there is.

Researcher: Gee that's pretty good. Were there any others?

Respondent: No.

Researcher: The first one you chose was Traditional and Spiritual Development. Is there any reason why you chose that one as being the most important to you?

Respondent: Well, because living in the north and like I remember when I went to school I didn't learn anything about this. I don't know anything about traditional or Spiritual Development. I didn't learn anything about it in school so I think that's where it should start.

Researcher: You felt that's missing in your own education?

Respondent: Yeah.

Researcher: What about the second one, why did you choose it?

Respondent: Second, Language, oh, O.K. that's very important cause like especially living in La Ronge and northern communities half of the people speak Cree or Dene. And then coming from La Ronge, I should've learned to speak Cree.

Researcher: You feel you've missed something?

Respondent: Yes, I feel I would've rather taken that instead of taking French. I had to take french in high school. Now I don't, I don't use it, it's just gone.

Researcher: Yeah, well how often do you need french out here. So you think that would be one of the most important thing in schools today is Cree or Dene. What was third most important choice for you?

Respondent: I thought it was the Basic Skills, like I wasn't sure if it was the third but I thought it should have been at least in the top five. Because everybody needs to know the basics, to read and write.

Researcher: Reading, writing, computing.

Respondent: And arithmetic.

Researcher: So you feel it should be stressed in schools as it is now? continued, eh?

Respondent: Yes.

Researcher: The fourth one?

Respondent: Positive Identity and Self-Concept Formation. Now that ...

Researcher: Why would you see positive identity and self concept as being important?

Respondent: Well I think you need that as a basis to ...

like if you don't feel good about yourself, you don't feel good about what you are doing, and it's harder to learn, it's harder to learn anything if you don't feel good about yourself and what you are doing so that should be in the top five.

Researcher: So you think those types of activities and social programs should be in the school, that will help establish a strong self-concept and a good strong self identity they should be part of the curriculum, eh?

Respondent: Yes. Like that one example with when this, I don't know how much it has to do with school now but on the job placement when they go to the school for half a day and go to work for half a day. That way they know what it's like.

Researcher: You think that's important, and that's a part of that for sure.

Respondent: It helps to identify them when they go out in the work field. They feel better about themselves.

Researcher: And the fifth one?

Respondent: Learning as a LifeLong Holistic Process.

Researcher: Why would you want to choose this one?

Respondent: I liked this part where it says "which

recognized the extended family as the first teacher and the last, recognizes the right of a family to be involved in a child's learning." So that way they are learning at home as well as at school. And if there is more involvement for both the adults and the students, then I think they are both learning from each other so then it is lifelong. You are learning for life.

Researcher: So I see that holistic has come up a couple times, so you feel that there is something to that, eh?

Respondent: Yes, cause I know when I was growing up to go to school your parents sent you off to school and that's just where you were for the day and that was it.

Researcher: That was a different part of your life. Your real life was at home but that's another part.

Respondent: Stayed at school, I didn't come home.

Researcher: Did you want to comment on any of your other choices. I didn't want to go through all ten it gets a bit long but I did want to check on the first five.

Respondent: Spiritual Development I had. Positive lifestyle, I think that is very important too

for that, especially around this day and age when everybody is having ...

Researcher: So many problems.

Respondent: Oh yeah, so many problems and it's affecting the whole community, and if there was something that could be done, like I was saying before, like workshops, something from the school level.

Researcher: You see schools playing an important role in this?

Respondent: Uh huh. Like in some communities the school is the centre of the community so it's such a good example.

Researcher: Places in Saskatoon or rural communities in Saskatchewan get up in arms when one of their schools shuts down because they say you are destroying our town. So that's right.

Respondent: The rest were about the same.

Researcher: You felt strongly about the other ones though?

Respondent: Yes, the top five.

Researcher: Do you see any possible problems with these goals. Is there anyway these goals could be misunderstood or are they clearly enough stated so that what you see important about these will be understood?

Respondent: Like how you wrote them there?

Researcher: Yes, like that, of if you had the power right now to take these and say these are what the school should be doing do you see anything that might be a problem implementing these goals?

Respondent: Well one thing about the traditional way, like about that one people who aren't ... so that might be one problem.

Researcher: Just the actual multicultural part of the population.

Respondent: But I think that since we are in a northern community where most people speak Cree, that it should be ...

Researcher: That should be the way it should be.

Respondent: Majority rules.

Researcher: Well I guess we've been misrepresented and misunderstood and we've never had any say, even though we were the majority. That's right it's time to turn the page I think. O.K. So you think that would be a problem. So you may run into some opposition of these goals simply because people wouldn't understand them?

Respondent: Yes, but I think it has to change.

Researcher: Is there anything about the goals you have chosen, any common theme that led you to chose them that way. Like did you think, what should I think about when I choose these goals, a common denominator.

Respondent: Well I was think mostly of how I learned, myself as growing up and what I learned in school and what I would've liked to learn. And another thing is also how I want my son to grow up and what he is to learn in school.

Researcher: What about that holistic view you expressed once or twice or actually three times, do you see that as an important part.

Respondent: Like as a family and learning at home? Oh yes, I think that's very important.

Researcher: For all segments of society having a role to play in education. You mentioned that two or three times, do you think that would be a common denominator in what you've said here too?

Respondent: I would think so.

Researcher: Is there any other comment you'd like to make about any of these goals or anything you've done here?

Respondent: Yes, where did you get your typist from.

Y.A.F. #2

NOTE: The researcher did not have a tape recorder available and therefore this interview was recorded using paper and pencil.

Researcher: Were there any goals of education missed?

Respondent: There were none missing. I based my answers upon the values of the Medicine Wheel. I was looking for a balance within people.

Researcher: What was your first choice ?

Respondent: Traditional and Spiritual Development. In order for people to learn they must be in touch with their culture and Creator. People must have a link with their culture in order to learn. A safe place is the home and the culture. Abused children especially need this. Contact with Elders is also very important. Elders mention this in the cycle of abuse. This goal will lead to addressing this problem. For me healing and forgiveness doesn't come from the Church. Healing will occur in the community if this goal is achieved. We need a reaffirmation of being an Indian. We must not forget that Elders are part of the education system.

Researcher: What was your second choice?

Respondent: Positive Identity and Self Concept Formation. Children from dysfunctional homes as well as functional homes need to achieve this goal. Children need to be aware of what positive family development is. What are those attributes? This knowledge will occur if the curriculum changes to allow talking and healing circle philosophies. Culture and community have to be brought into the school. Having a positive self concept is important and it comes from the home and the school. Educators have contact with the children for a large portion of their lives and therefore they have a large influence. The school system, the home and educators should compliment each other.

Researcher: What was your third choice?

Respondent: Historical and Contemporary Issues. The knowledge, culture and history of a nation needs to be passed on to each generation. Schools need to take an active role in this process. Knowing one's history is empowering. Do we have to wait until we go to university to learn our history! We need a complete

Non-aboriginal people need awareness and education as well about who we are. The onus is on them or else the lease will expire.

Researcher: What was your fourth choice?

Respondent: Language. Learning one's language has a lot to do with the home but the school system needs to be a partner also. Language is responsible for giving the correct perspective to a culture. It is important for traditions, songs and ceremonies to be conducted in the First Language.

Researcher: What was your fifth choice?

Respondent: Self Determination. Development of the self is very important. A confident well built child is the sign of a healthy people. We should invest a great deal of effort into our children and it will pay off in the end. These ideas come from my own assessment of myself and new ideas that I've come into contact with. I am striving for personal wellness. We need to see beyond behaviour into the roots of behaviour.

Researcher: What was your sixth choice?

Respondent: Positive Life Style. Avoid any use of alcohol and drugs. All use is harmful. These vices

can consume us. They become the addiction, the drugs. The high comes from the environment.

Researcher: What was your seventh choice?

Respondent: Spiritual Development. I feel more comfortable with the name Creator rather than God. We should explore the different practises and religions so that we can understand spirituality. We will have a broader perspective if we know about religions like Hinduism and Bhuddism etc. We need to be aware of the many Aboriginal ways of praying across Canada. There are many different ways. We need to be sure we don't develop a totally Indiancentric point of view.

Researcher: Do you see any possible problems with these goals? Misunderstanding or misrepresenting?

Respondent: Make sure the goals are practical. They have to translate into practise. I need to see a theory and then a practical example. These goals have to be able to be put into practise. These goals could be misunderstood depending who reads them. I interpret them according to my own beliefs. People are influenced by their own beliefs. It is possible to get two totally different

perspectives. Although they seem to be clearly stated. The interpretation is the key.

Researcher: Did you have a theme or a point of view that guided your choices?

Respondent: I was looking for a balance between looking at Aboriginal culture and at the same time considering the individual, the person, the child. I was looking at how a child could develop a balanced self concept. Children need a clear understanding of where they are as people. There needs to be a balance between the needs of the community and the school. This is not happening enough. There are not enough teachers willing to take a risk and look at wellness. You need to take stock of yourself and your wellness so that real change can occur. Academic skills are important but here is an opportunity for real change.

Y.A.M. #3

Researcher: Are there any goals of education that have been missed or should be included?

Respondent: Well, I guess language should be included in education because as I was growing up I got to know my language very well, but as the years come one, some of the younger kids started losing their language and they barely understand it. So that should be included so they don't forget what language they speak.

Researcher: You see that as a pretty important one, eh? Which one did you choose as your number one?

Respondent: That would be Language.

Researcher: Oh that's what you were referring to and that's for some of those reasons. Do you think there is enough of that in schools at this point?

Respondent: No really, no. Because it's mostly English based, the learning anyway. It's English based and there's barely Cree, they talk outside the classroom. They talk their language outside the classroom but it should be included inside the classroom.

Researcher: Do they speak Cree on the playground?

Respondent: Barely, it's mostly english in the playground

when I'm on supervision. It's mostly english based. When you talk Cree to a young kid they will look at you and go "what?"

Researcher: It's being lost quickly then?

Respondent: Younger ones anyways, they're losing it pretty quickly.

Researcher: What did you choose as your second most important one?

Respondent: Traditional and Spiritual Development.

Researcher: Why would you choose that one?

Respondent: Well basically because it would be nice if the child could learn about their background and what it is to be an Indian. And they should be able to learn how they got here, the Creator and all that stuff. Their lifestyle, and how to respect their elders and their parents, and also to respect yourself as an Indian.

Researcher: Has that been missing you think in the past?

Respondent: Yeah, basically I guess. Some kids would be ashamed to be called an Indian cause most Indians are portrayed as being lazy and drunks most of the time, and they are ashamed to label themselves as an Indian.

Researcher: So you think that's a pretty important one,

Traditional and Spiritual Development. What was your third choice?

Respondent: It would be Positive Identity and Self-Concept Development.

Researcher: What did you see as important in that one?

Respondent: Well, in education, the Indian child should be able to bring on the concept that he is an Indian and should learn about their background. Like they can accept and respect that they are an Indian and let nobody cut them down cause they are an Indian.

Researcher: And you don't think that's been in the schools enough at this point?

Respondent: Not really, no. There's basically, mostly, how America was discovered and all that stuff but they don't learn about the Indians being here first before it was "discovered."

Researcher: And what did you choose as your fourth one?

Respondent: Historical and Contemporary Issues.

Researcher: Okay and why did you see that one as being important?

Respondent: Well, it should be that the child should know about their background, and be able to tell another individual of another race about the Aboriginal, how they got here and how they

have lived throughout life.

Researcher: Everybody should know their background and be able to relate that to anybody who wants to know. Being comfortable with it, eh?

Respondent: Yes.

Researcher: O.K. and the fifth one you chose?

Respondent: Understanding and Relating to Others.

Researcher: Why did you choose that one?

Respondent: Well I guess basically, an Indian person should be able to relate with others of different race and religion, not just sticking to your own. If someone comes into their town of different race, they should be able to accept them. Their race and background would be nice to learn their background. And in return teach them your background.

Researcher: Okay, generally I'm going to only ask about the first five, but I need to ask you is there any other goals of education that you want to make a comment on at this point that were pretty important?

Respondent: Yeah, there's quite a few. They should know about where they stand in society and also developing a lifestyle, positive lifestyle, saying that I'm Indian and I can relate to

that and not be ashamed if anybody asks you what race you are and try to be someone else you are not. They should know where they stand in society and respect themselves as an Indian and not try to cover it up.

Researcher: You've seen evidenced of that?

Respondent: Oh yes, lots as I was growing up, I've seen most of my friends when they were asked about, when out-of-towners came to visit, they ask you what you are they'd say Metis and they'd be ashamed to say they were an Indian.

Researcher: So you think that being a Metis wasn't as bad as being an Indian where you come from?

Respondent: Yes. I guess because Metis did lots of stuff. They helped in the community and what not, and the Indians didn't do anything. And I guess they tried to cover that up by saying they were something else and they're not.

Researcher: Have you ever said you were Metis?

Respondent: No. I've always told them I was an Indian.

Researcher: Good. Do you see any problems, with any of these goals, like in terms of the school trying to implement them, or them being misunderstood. Do you see anything that might come up if these were to be immediately

implemented today?

Respondent: I guess basically language would be a challenge to the kids these days, because most of them have grown up with english and they don't really talk Cree that much. They understand the common words that really relate to their everyday lifestyle like, "how are you doing?" and "see you later", but the complex words I don't think they'd understand at all because when you talk just nothing but Cree, they barely understand. They can understand some of them, but when they speak it's broken up, it's Cree and then they break off into English when they can't pronounce the word.

Researcher: Do you think that bringing language into a school could be difficult?

Respondent: Yes, for some of the kids anyway.

Researcher: Any other problems? How about acceptance, do you think most of these goals would be accepted by the communities?

Respondent: Most likely, if they can see they are Indian and they should be proud of it, there should be no problem taking it in but most of them see it as a waste of time, like just leave me be, I can be who I want. Once they learn

being an Indian is sort of like a blessing they should be able to accept it and not try and cover it up.

Researcher: So it's kind of like you are saying, it's kind of a problem with identity too then so that's why you've chosen identity as one of the ... yeah. What is it about the goals that you've chosen the first five or so that you've chosen that brings them all together? Is there any reason why you chose those ones as being important? Is there any theme, what was in your mind when you were choosing these goals?

Respondent: Well, I guess basically as I was reading over these things, I noticed that language and development of spiritual, all that stuff there, I chose those because I guess those would be the most important ones, cause a child should understand their background like spiritually and mentally as well. They should be able to understand what it means to be an Indian and they should relate to it right away. Takes it on and accept it and not try to back out of it.

Researcher: So that's what was kind of driving you to pick these particular ones that you've chosen as

the most important then, eh?

Respondent: Yes, I guess most of the kids around the community now, they've lost most of the language already. Like my younger brothers, for instance, when they come to my grandma's place it's nothing but Cree there, there's no English, and they're just sitting there looking around because they have no idea what these people are saying, because it's all straight Cree. Once in a while when we talk to them they'll look at us and say "what". So we have to translate it into English, like when our grandmother talks to them we have to translate it into English as they can understand better what she is trying to get at.

Researcher: So they can't even talk to their own grandmother?

Respondent: Uh huh. They know the same, like the words when they walk in, they say Tansi, and that's basically all they can say. They'll sit there and look around to make sure someone is there to tell them what they are saying. They understand it, but they cannot talk it.

Researcher: That's the step, usually it's being fully

fluent to understanding it, and then finally you don't understand it and you don't speak it either. So that was what was behind your choices. Is there any final comment you'd like to make in conclusion?

Respondent: Well, it would be nice if this could be integrated into the education system, so that the children that are growing up should be able to understand what they are or otherwise it's going to be lost forever. They should be able to understand their background, ancestry, and extended family and all that stuff.

Researcher: Should be there now?

Respondent: Yes, while they are young, so as they grow up they can take English as a second language and take Cree as their first language always.

Researcher: Thank you.

Y.A.M. #4

Researcher: Do you think there are any goals of education that aren't there that should be included?

Respondent: They are pretty much all there in my opinion any way.

Researcher: Everything you think is important in school is covered there?

Respondent: Yes, pretty much.

Researcher: Which one did you choose as your number one?

Respondent: Historical and Contemporary Issues, to ensure collective knowledge in culture, history, Aboriginal people passed on to each generation. I chose that for that anyway.

Researcher: Was it there when you were in school?

Respondent: Not really, so I'd like to pass that on if I was a teacher. And another one I chose was language. That's a very important one. Children, Natives need to be taught their own language.

Researcher: Do you think that's happening right now?

Respondent: Maybe a bit in the residential but not really in the local town schools. So like cities should have that as a subject too, Native language. Provide an opportunity for Native children to learn their Native language. So I

pretty much had that one.

Researcher: That's got to be there?

Respondent: Definitely.

Researcher: What was the third one you chose?

Respondent: The third one I chose was Traditional and Spiritual Development.

Researcher: Oh, wasn't that number one?

Respondent: No, that was Historical and Contemporary Issues.

Researcher: Oh sorry. O.K. why that one?

Respondent: Provides an education that will address the child in manner appropriate to the individuals cultural, social and economic needs. Develop awareness of a child's development with respect to physical, mental, emotional, and spiritual components.

Researcher: So you think all those things listed there are important things that should be included?

Respondent: Yes, pretty much all these listed here are important to me.

Researcher: Have they been there, do you think, in the past?

Respondent: Not really. That's what we need, an education today to teach children these while they are young.

Researcher: And the fourth one?

Respondent: The fourth one I had was Membership in Society.

Researcher: Why have you chosen that one?

Respondent: Well, to assume responsibility for their own actions. We need to teach them that, we need them to know that. Work with others to achieve individual and group goals, participate in democratic processes of government and perform the duties of citizens. So all the rest of them are important too. And the fifth one I chose was, Learning as a LifeLong Holistic Process.

Researcher: O.K. Why that one?

Respondent: Learning is a lifelong process as we said. And provides education, teaches all life is sacred and all the things are sacred. Provide education which enhances the quality of life while preserving traditional ways.

Researcher: O.K. You think all these are important ones here?

Respondent: Yes, and the one that I'm choosing five more because I thought they were important to me.

Researcher: O.K. What comments do you have about any of those other ones? Are any of those other ones

worth mentioning?

Respondent: Well, Spiritual Development, I agree with that children need to know about ..., understand purpose of human existence. They need to know more about God, respect their family, religion and culture. That's why I chose to comment on that one, out of the last five.

Researcher: For these goals that you have chosen do you see any problems that might be incurred if they were to be goals of education right now in the school system? Is there any problem that might occur?

Respondent: Out of these goals here?

Researcher: Yes, that you have chosen so far, the first five for instance. You think they might be understood or they might not be implemented correctly, do you see any potential problems?

Respondent: Well right now I agreed, I chose the second one, Language. It is getting to be a problem, kids aren't even speaking their own language anymore, they are embarrassed to speak it because they don't learn it in school. I really think they should be taught that at an early age.

Researcher: Do you think the school system would have any

problem with implementing language within the system itself?

Respondent: Well if they all worked together I think something would come out of it, but so far I don't think that's happening too much, especially in our community anyway.

Researcher: Any other potential problem you could see with any of the other goals?

Respondent: Well I could comment on the Academic Skills and Processes.

Researcher: You didn't choose that as any of the ...

Respondent: Any of the five?

Researcher: Oh, which number was that chosen?

Respondent: This was number six.

Researcher: Oh, so it's pretty important. What comment would you make there?

Respondent: The academic skills we needed before entering university. Like I remember back in Grade 12 we weren't really taught the proper style, essay styles, that were going to be used in University, so first year I entered University I had a hard time because it was totally different to me.

Researcher: Totally new. So you think the schools need to concentrate on this too, eh? Academic Skills

and Processes?

Respondent: So that people feel confident going into another program knowing that they already learned about that in a way. It will help them a lot. So that's it for that one.

Researcher: O.K. One last question I have is, what is it about the goals you chose that would bring them all together, like was there any theme, what was driving you to choose the ones you chose? What were you thinking about when you were choosing your goals of education?

Respondent: Well growing up, we never had too much of this, language. We never used Cree through the elementary level. I'd like kids to learn that. And another one was the traditions, you're not to be embarrassed of being a Native and that.

Researcher: That's what you were thinking about as you were going through these things and ranking them eh?

Respondent: Yes.

Researcher: Is there any final comment you'd like to make about the things that you've done here and the things that you've read here?

Respondent: Well my main one that I really liked here was

language. I'd really like that to be going into the schools.

Researcher: As a goal of education, eh?

Respondent: That's a main one for me. Native language to be learned at an early age. And if they could work it out in a certain way that there wouldn't be any problems that'd be great. That's my final comment. The important one for me is language.

Researcher: Right. Thanks.

A.F. #1

Researcher: Well, do you think there are any goals that have been missed and are important to you and your community?

Respondent: See, I'm gonna pause and pause and pause.

Researcher: What was the number one, your number one choice?

Respondent: Spiritual Development; seeks, seek an understanding of the person...

Researcher: Why would you choose that one? What were you thinking about when you chose that one for number one? What did you see, why was that one important?

Respondent: In order to, in order to respect one another you had to ummm, I was taught at home to respect the other person and not to be afraid to speak, what I, what I thought and to speak openly as best as I could and as honestly as I could but also walks in the ___ feeling, feeling good.

Researcher: Uh huh, Okay.

Respondent: And also to respect life that were put on this earth for a reason and also to ahh, to ahh, I guess it stems back from my mother, she always

said life is given to you. It's not ... even when you bore, bore children, when you raise children, that they're given to you to raise them as best as you can and to always correct your child if they're wrong and to discipline them and tell them the reason why you're doing, doing what you are. Why you're disciplining them. And not to talk back to your elders, but to talk with them, not to make fun of them. I guess that's what it was all about for my upbringing, and that's why I chose this Spiritual Development, because Spiritual, Spiritually, in a circle, an Indian as it goes in a circle, and to know that there is our creator, our god, our someone upstairs, that all looks after us.

Researcher: What was your number two?

Respondent: Number two was Traditional and Spiritual Development. And the first one that caught my eye on there was educational, number seven education which incorporates the basic law of life, respect for the Creator, life, elders, parents, self.

Researcher: Uh huh, uh huh

Respondent: And when you're, I guess for me that's the

most important one is that, to what I just said to the first question that you asked me was that my, my mother taught me that you uh, with all these things that are numbered from one to five that you uh, in that order, and I see myself practising those as best as I could and to also have fun in what you are doing and to try and have the best day as you possibly can because you probably won't be here tomorrow and to treat other people properly.
(laughter)

Researcher: So it was the respect, the respect that you saw in this goal that was, struck you. Respect for many things.

Respondent: Yes.

Researcher: Do you see that as an important aspect of Indian Spirituality?

Respondent: I think so, and I'll probably go into it a little bit deeper here that uh, when my mother said not to strike the other person or to uh, or to uh make fun of them; that you don't make fun of other people but to laugh with them and have fun with them and also to um, to um have respect for all, all things in life because you may never get that chance tomorrow.

Researcher: Uh huh.

Respondent: If you "f" up. (laughter)

Researcher: O.K. that's right!

Respondent: At least that's what my mother tried to teach me.

Researcher: To raise you that way, eh?

Respondent: To raise me and also not to forget the language that was given to me even when pushed us into, uh, into education, but we weren't really in it because we didn't realize that someday that it, the education, would be important us even though it was always stressed but it wasn't as important to us as learning from your Elders.

Researcher: That's interesting, yeah.

Respondent: Uh huh. And to enjoy outdoor life, as best as you can.

Researcher: And which one was your number three?

Respondent: Number three was, ah, learning as LifeLong Holistic Process. Learning is a life long process, that really caught my eye and all the things below it.

Researcher: Uh huh.

Respondent: Which talks about extended family too, and education is there. And the right of the

family to be involved in the child's learning. I think that's very important in the Native, in Native community and the I know that people don't practice that but, still there is the odd person that will do that and I think it's very important that we all, that we do as much as we can for our children.

Researcher: Uh huh!

Respondent: As Indian people, as Native people we are all, we're all taught that, uh, we're all taught that, uh, every day in our life it's an education to spend time with your elders, with your parents with the children because children are so important in our life.

Researcher: Hmm, that's pretty good.

Respondent: Uh huh! And that comes from, ah, from, ah, that ah, we learn from them and we pass that on to the children and that, that ah, goes on to say about, physical, mental, emotional, Spiritual stuff. When you're taught you, practice those everyday.

Researcher: What was your, uh, number four?

Respondent: Number four was, uh, Language and I was ... (pause) ... this is hard because as babies we're taught our, our, ah, the first language

and in my home it was the, the Cree speaking, the Cree language until you went to school and you, you're supposed to try and speak both languages as best as you, you can.

Researcher: Your parents thought it was important for you to learn both languages?

Respondent: Yes, even though my mother spoke Cree, she didn't understand English and my father was, understood English but not really good. And both of them didn't write, couldn't write their names. So therefore they tried to tell us that we should, just do those things at least, to read. And to read anything we could get our hands on. And I used to read "True Confessions."

Researcher: But they saw learning Cree as being really important, eh?

Respondent: Yes, and not to forget, to always, not let go of that.

Researcher: And which one was number five?

Respondent: Five was LifeLong Learning. Seek and value learning experiences, act as a self-reliant learners based actions on the knowledge that is necessary to learn throughout life. And to me when I see that it's ... to seek and value

learning experiences, to me that means that being nosey in what you do, to do the best that you can do also to ask questions if you don't understand things and to speak up. And to learn from that person when they tell you something and you keep that knowledge. And not to forget about it through your life. To learn from the other person as much as you can.

Researcher: I don't want to go on through all, I see you rated every one of them, so don't want to go and do this for every one of them. So is there any others you thought were worthy of mention?

Respondent: Growing with Change. And there's been a lot of changes in our, in anything. I've seen ... changing with times to hurry up and catch up and to go on and to learn as much as you can and to take courses and to upgrade yourself and upgrade your skills and to keep on learning from other people and educating yourself, that as people, as Native people we don't know everything but we try and learn as much as we can and to get skills in whatever area you're interested in and to ask

questions, is it good, is it bad, what happens after, this and that, and to think outside of your community too. And to look at the world as to what's happening, not just in our community but across Canada and I think there is a lot of changes for Natives people.

Researcher: So not to live within one's own culture but to understand there's other cultures too?

Respondent: Yes.

Researcher: Do you see any possible problems with any of these goals, do you see any ways these goals could be misunderstood or are they stated clearly enough so that what you see is important about these goals could be understand? Could they be misinterpreted? Do you think they are clear?

Respondent: I think they they're pretty straight forward. It's just that sometimes when you try and hang on to your traditional way of life and always speaking Cree that you tend to misunderstand somebody when they try and say something to you and when people beat around the bush I get really confused with them. What do they really want? What are they saying? And in my house and dealings with friends and neighbours

I've always been straight forward and don't waste your breath, get to the point. That's how I see and I see a lot of people that aren't saying what they mean or what they want to say they don't really get to the point.

Researcher: Do you think some things that are said in Cree might not be translated correctly or it might not come out the right way.

Respondent: Yeah, I guess.

Researcher: So language plays an important part in communication?

Respondent: Yes, language is the important thing that I think to Native people and to ... I lost my train of thought.

Researcher: What is it about the goals that you chose that brings them all together, is there anything that struck you that was important that made you choose these first five, that made you choose them in the order that you did was there any theme or anything that brought you to this pattern that you have shown here.

Respondent: Yes I did, I was looking for. When I looked at your papers here I had to really think about how a person grows up, how they learn, how they live, and how they interact with

these people around them and who they learn from through the stages of life. For me that's very important that going back to the life long learning thing from babies right to the day we die that we learn as much as we can, talk as much as we can, openly without being afraid to say what we really want to say and I guess sometimes we offend people when we say things and they misunderstand us.

Researcher: So it's the way you're brought up and how your life has evolved that made you look at these in that light?

Respondent: Yes, the way I was raised. What was taught to me, what I have passed on and hopefully I have done something in my life that's of value to my children and to my community and to respecting other people because I'm sure we all know that we're not all right. Sometimes we're right but not all the time.

Researcher: That's right, at least you have something that guides your thinking that's the important thing I think. Going back to number one again, do you think there are any goals of education that have been missed then? Is there anyway of saying something that you see

here in a different way that you might think important.

Respondent: Yes, I think there's been a lot that have been missed and to me, what I think about education, the educators at the top level don't really ask the community people what, how they see things. They just come in here, they tell us what we need they don't ask us what we need and that really rips me off because with people like that I think they're jumping from A to Z missing all that in between which should take place in the community and to me when I look at it it's just like somebody from Ottawa telling me how to live in my own home. And going back to the language there is a language barrier there still today in the communities that people don't understand as to what happens through the process of processing thing and going one step at a time and therefore when you miss all those things they don't care to understand and they just ignore you because they don't understand what you are trying to do and when that happens it's a part of ignorance on both parties. You'd rather ignore that than ask

questions, well why do you think that's good for us and we miss we don't have our say, we don't have our input, as to why they're doing these things.

Researcher: The process, you're talking about the process, eh?

Respondent: Yes, and when I say process that's not understanding what happens when you start something you don't explain back to the community why you do the things that you're doing and if nobody explains it to them then they don't care to deal with you anymore.

Researcher: Do you have to get back to the community you have to get their input and have them play a major part of the whole process.

Respondent: In anything that you do, to me that's very important, to always talk to communities leaders or people and telling people why that happens and to quit blaming people that make the decisions for us. I guess that's frustrating for me.

Researcher: Is there any last comments you would like to make?

Respondent: I'd just like to thank you for asking me all these questions. It's always exciting to do

these questionnaires but before I start anything I always get, I can't think there's so many things that come to my mind but once I started, everything comes all in leaps and bounds. So, thank you.

A.F. #2

Researcher: Which one did you choose as your number one?

Respondent: Spiritual Development.

Researcher: What was it about Spiritual Development that you thought was important as a goal of education? Was it the way it was worded or something that was in it that you decided should be important for the school system to deal with?

Respondent: People should know these things first. Spiritual Development, maybe then they would learn to respect from that, and maybe they would learn to listen more.

Researcher: Which one did you choose as the second most important?

Respondent: LifeLong Learning.

Researcher: Why did you choose that one? What was it that you thought was important there?

Respondent: I'm taking a long time answering here.

Researcher: That's O.K. I mean these don't come right off the top of your head, people need to think about them. Was it the experiences?

Respondent: I can't seem to get the words out of my ... right here.

Researcher: Was it the thing that had to do with learning

throughout life?

Respondent: Yes.

Researcher: 'Cause this one means that people are, will learn forever, from the time we are born to the time we pass on. Do you think people learn throughout their life?

Respondent: Oh Yes, for sure! Lots of things that they have to learn.

Researcher: They never stop?

Respondent: Never stop! It's a non-stop thing. There's a lot of things to learn in this world.

Researcher: Which one is the third thing that you chose?

Respondent: Self-Determination.

Researcher: What was it about that one that you thought important?

Respondent: Self-identity, self-concept, all these other words here, confidence, respect.

Researcher: You see those as important things that a school should be addressing.

Respondent: Yes.

Researcher: Especially for aboriginal children you think?

Respondent: Yes, for Aboriginal children.

Researcher: You think that's something weak in the school system right now?

Respondent: Yes definitely. There is a lot of kids that

need to learn these.

Researcher: And which one was number four?

Respondent: Number four is Basic Skills.

Researcher: Why would you choose that one?

Respondent: Because there is a lot of kids that I know they can't read very well either. They need to learn to read, write, and compute.

Researcher: One of the things schools should be keying in on those things I guess, eh?

Respondent: Yes, more to reading and writing. Because if they can read and then they are interested in books, they are interested in what they are doing. That's what I think anyways.

Researcher: Was there another ones that you thought were important but didn't list?

Respondent: Yes there are but I didn't choose the other ones here.

Researcher: Was there any that, ah ... well that's okay.

Researcher: Do you think there's any goals of education that are missing? Are there any goals that you think the school should be doing but haven't been identified here?

Respondent: There is a lot of things in here but I know I am missing some stuff here that I didn't choose. There are good things in here that

they should do.

Researcher: What is the one thing that if you had as choice that you would make sure was part of a school system or is it one of the ones you have already chosen?

Respondent: I think the ones I have already chosen here.

Researcher: Do you see any problems with these goals, like do you see any way they might be misunderstood or are they clearly enough stated so that they can be put into practice in a school?

Respondent: I think they are clearly enough that people should understand.

Researcher: Is there any one thing that ... Is there any thing that brings them all together, is there anything that they all have in common? Was there anything that made you choose those four, any pattern? Why you chose that pattern?

Respondent: You mean they should be put together?

Researcher: If you could put them together, is there any one thing that would bring them together, is there any thought that ..., is there anything you were thinking of when you chose those four, any one thing that brings them together. Is there? I don't know if there is. I was

A.M. #3

Researcher: How old are you?

Respondent: Thirty-six.

Researcher: And what grade did you complete?

Respondent: Ten.

Researcher: Grade ten. And did you take any further education?

Respondent: Secondary school.

Researcher: What type?

Respondent: Mechanics. Motor mechanics.

Researcher: Any other?

Respondent: No.

Researcher: Do you identify as being Indian or Metis?

Respondent: Indian.

Researcher: Cree Indian?

Respondent: Yes.

Researcher: How are you employed?

Respondent: Unemployed.

Researcher: When you are, what do you usually do?

Respondent: Bush work or drive sewer truck. Contracting.

Researcher: Do you or have you ever had any kids in school?

Respondent: Yes, one.

Researcher: Have you been involved in any kind of volunteer work?

Respondent: No.

Researcher: Okay, we'll start part three of this research exercise. Do you think there are any goals of education that have been missed that are important to you and your community?

Respondent: I don't think so. Not that I know of right off hand. But Cree in the schools.

Researcher: There is quite a few here so it's not likely, but sometimes some people come up with something that should be in it, so that's why I ask.

Respondent: They teach about a lot of these things ... like, Traditional and Spiritual Development first, eh. That'll be the same as kicking out that other language they kicked out when they used to say the Lords prayer in the morning.

Researcher: O.K. Which one did you choose as number one?

Respondent: Understanding and relating to others.

Researcher: Why did you choose that? What brought it to your attention?

Respondent: When I was growing up that was what we were taught, is to understand other people and respect what they say. You know, just respect others is what we were taught growing up.

Researcher: So that's parental influence but at the school

too.

Respondent: Yes, not only parental influence but at the school too.

Researcher: And at the school too. Anything else about that one?

Respondent: No that's about it.

Researcher: O.K. Which one did you choose as number two?

Respondent: Basic Skills.

Researcher: Basic Skills, O.K. why did you choose that one?

Respondent: Well basic skills, you pretty well need that one as you are growing up to, first you're taught how to read and do stuff, requiring information. Meaning like reading, listening, and just experiencing life as growing up.

Researcher: So you think that's one of the first things a school should do is teach those basic skills, like reading and writing and arithmetic.

Respondent: Well they pretty much have to.

Researcher: Any other things you want to say about that one?

Respondent: Not really. It pretty well explains itself on number two.

Researcher: Which one did you choose as number three?

Respondent: Self-Concept development.

Researcher: Why would you choose that one?

Respondent: It's the one that pretty well explains itself. Sometimes a kid has to be taught to be able to know how far he can go, and the same time not to be put down, like saying you can't do anything.

Researcher: So they've got to feel good about themselves.

Respondent: If they do a good job, praise them. That's really good stuff.

Researcher: And which one was your number four?

Respondent: Academic Skills and Processes.

Researcher: Why?

Respondent: You pretty well need these to survive in any society. And yet at the same time still being educated but you still need all these things on there, that are written down on this number, academic skills and process. You've got to be able to read in order to survive and stuff like that.

Researcher: And your fifth one?

Respondent: Membership in society.

Researcher: Why that one?

Respondent: Well all kids need to be told that they're acceptable anywhere not just in they're own community. They should associate with others,

interrelations like what you see here in La Ronge. White kids getting along fine with Natives.

Researcher: You see that as pretty important.

Respondent: Yes.

Researcher: And the next one?

Respondent: Positive lifestyle.

Researcher: What about it?

Respondent: Present yourself as presentable instead of dressing like ... or letting your hair just fall all over the place and just you know.

Researcher: Uh huh.

Respondent: One thing avoid harmful use of alcohol and other drugs should be really high up on the list. I almost had that as number one.

Researcher: So positive lifestyle is pretty important.

Respondent: Yes.

Researcher: School should be doing that, promoting that kind of thing.

Respondent: Yes, instead of saying you're not going to pass give them the encouragement they need. That's all some of them need, just a little encouragement.

Researcher: Next one?

Respondent: LifeLong Learning.

Researcher: What about that one? Why should school be doing that?

Respondent: They should be educating that cause look outside beyond the limits on just education. What do you want to do when you grow up? Just give them a look past what's being taught in the school. I think that's pretty important.

Researcher: So learning doesn't just take place in school.

Respondent: Yes. Like schools is ... uh, got to look beyond school and college or university, got to look beyond that.

Researcher: And next one?

Respondent: Language.

Researcher: Why should school be concerned with that one?

Respondent: First of all they have that two language system, what you wanted to take. It was never, you had no choice what you had to take it or didn't have to take it. Now that all the new stuff coming I guess it is important that Native children learn their own language instead of forgetting it.

Researcher: That's important and the school should be concerned with it?

Respondent: Yes, like high school and college you can take Spanish or whatever you wanted to. I think

the aboriginal language can come into this too.

Researcher: And the next one?

Respondent: Number nine, Growing with Change.

Researcher: Why that one?

Respondent: In case you want to be something else later, that you're also changing like if you take off from like a Native school and you go towards university that's a big change, eh. That's a really big adjustment into social life.

Researcher: So school should be concerned with that, eh?

Respondent: Yes like tell them what to expect in that life. They just can't walk in there and expect to be treated like the same people.

Researcher: And which other?

Respondent: Number ten. Spiritual Development.

Researcher: Why that one?

Respondent: Well they teach traditional, the old way of doing things.

Researcher: What do you mean by "traditional" and "the old way"?

Respondent: Like the old way, they have that Spiritual world like all things have spirits and stuff like that.

Researcher: Traditional Indian Religion you mean?

Respondent: Yes, like Indian religion and that. But a person should be able to make they're own choice of what they want. Like not only Traditional and Spiritual Development not only ... like freedom of religion is what I'm saying I guess is what I'm saying. A person should be able to make their own choices.

Researcher: So you see that as an important thing for schools to be concerned with.

Respondent: Yes, like not being forced into something you're not ready for.

Researcher: So how would you get them ready for it?

Respondent: I don't think anybody has to get them ready for doing that I think they pretty well learn on their own. Just comes from growing up, just knowing right from wrong.

Researcher: Did you choose an eleven?

Respondent: No.

Researcher: Did you find any others important that you didn't rate?

Respondent: Yes, there was one. Self-Determination. I was thinking about that one.

Researcher: Why would you think that one important for a school to be concerned with?

Respondent: Well that would be when you're out of school

and you are looking for work and you can't and you start to think of yourself as a failure. I think that should be ... made aware of what might happen after school.

Researcher: Do you see any problems with any of these goals or any way they might be misinterpreted.

Respondent: Yes, they might be, though with young people mostly. They might think its ... some of them aren't ready for it I guess.

Researcher: Some of them may not be ready for ...?

Respondent: Like some of them take longer to learn than others.

Researcher: Therefore ...?

Respondent: They might want something first.

Researcher: So some of these goals are for when you first come to school and some are for the middle and some are at the end.

Respondent: Yes, that's what I was saying.

Researcher: Interesting thought!

Respondent: Like number eight can be ranked number one.

Researcher: What is number eight?

Respondent: Language.

Researcher: It could be put as number two?

Respondent: Yeah. You can put that one as number one cause when you are growing up you only know

one language and later on another language comes in you have a hard time learning it.

Researcher: That's really interesting, have levels of goals for the schools. Gee I like that!

Respondent: Because when we were growing up we just had Cree. Then we had the big shock of learning English which we didn't catch on to until around Grade Two or Three.

Researcher: It was pretty difficult.

Respondent: Yes, it was pretty difficult.

Researcher: Were you allowed to speak Cree?

Respondent: In the reserve schools. You were allowed to speak Cree but outside the reserve schools, they were kind of so-so. Some teachers let it go, others didn't.

Researcher: Is there anything about these goals that they have in common. Is there any theme that made you choose them in a particular pattern that you did, like is there anything that could bring them all together?

Respondent: Yes there could be, because just based on what I think. But all these can be placed together like growing with change, that could be the first one, that can all be brought together, eh, all in one. They're growing with change.

You can pretty well ... it's self explanatory.

Researcher: So you think most of these goals could be brought together because they are all dealing with change. There's a lot of change happening and school should be dealing with that.

Respondent: Yes. It's such a big shock to a little kid and all of a sudden he has to start learning ABC's and all that.

Researcher: And that could be tough then?

Respondent: Some yeah, some learn at home like the younger one from TV with that "Sesame Street" a lot of them expect what to learn, or learn what to expect what is coming up.

Researcher: Is there anything else you would like to say now that you have gone through the exercise?

Respondent: No really. It's just that a lot of them cannot be put into one because they explain so much ... because there are so many kids that don't have that ability to comprehend right away what everything is all about. And there should be standards, I guess.

Researcher: So you are somewhat concerned with standards in school too?

Respondent: Course there are some kids up north that get

shipped down south and there is such a big change. Like they be in Grade three and they get pushed up to Grade five just to be in their own age level.

Researcher: Is there any other last thoughts there?

Respondent: No, these things pretty well explain themselves. A lot of them can be number one depending on the person. Every person can have different opinions.

Researcher: Do you think culture should play any role in the school?

Respondent: It could be taught through the schools but it should be taught through parental ... I think it would be easier taught by parents than by the school cause the schools only going on what's written in books, eh. While the people have experienced it themselves.

Researcher: So schools don't need to play a big role?

Respondent: No not such a big role because you have to experience it to really know about it.

Researcher: You have to experience culture to know about it?

Respondent: Yes.

Researcher: O.K.

Respondent: On this part here Traditional and Spiritual

Development, that should be taught at home.

Researcher: Most of those in Traditional and Spiritual Development should be at home.

Respondent: What's written on this Traditional and Spiritual Development the way the old people did it there was only one person who dealt in this was the medicine man. Not everybody was allowed this. Just a special person and then he'd pass it on to another person. But now they are trying to get everything into there ...

Researcher: Into the school?

Respondent: No.

Researcher: Oh, Everybody take part! You don't think that is right?

Respondent: No, that's never the way it was intended for.

Researcher: So you think elders have a role in schools?

Respondent: Yes, especially in the Native schools. Like the elders should be able to explain these things here. Like that's not the way it was meant to be or you know. Especially on Spiritual Development and culture.

Researcher: O.K. Well I don't have anymore questions. How was that? Thank you.

A.M. #4

Researcher: Do you think there are any goals of education that have been missed or are important to you and your community?

Respondent: Well I don't think, uh, first of all you have to go back a few years there was things that were missed that were really important to the people of Dillon when I went to school, simply because there was nothing put in place actually to help keep our Native language alive. We weren't taught our Native language and how important our culture is to our people in Dillon. So that was missed a long time ago, now in the nineties, things have changed and it looks better for the future.

Researcher: Which one did you think was the most important one?

Respondent: Well the one that I put number one to is the Traditional and Spiritual Development. That's very important and everyone should know their Traditional and Spiritual Development. I for one think my spirituality, I don't practice my Native spirituality simply because I was never taught when I was young. My family didn't really teach me, my grandfather didn't really

teach me what spirituality was all about. I had no idea what it is. But I think it is very important that you have that, it gives you a holistic feeling of pursuing goals in life and so on. So that's why I put Traditional and Spiritual Development first. And second is Language.

Researcher: Keep going you're doing good. What made you choose that one? I think you touched it a bit, just please continue.

Respondent: Well, as you know; the languages, we are in the business of languages here at Missinipe Broadcasting. And it is good to speak your own language to your own people because they know exactly what you're saying if your speaking your own language. Not only that, being a Dene person and speaking the Dene language you tend to think Indian, you know. You don't think Cree, you think Dene. So if your Dene, you think Dene, and if you are Cree, you think Cree. So what you speak is what you are sort of thing. So it gives you the feeling of what you are, of what kind of person you are. And it's very important because there's about 52 or 53 aboriginal

languages according government stats that they are going to extinguish in the very near future, and I believe only Cree and something else will survive. And that is disturbing stat from the government. So I thought number two should be Language. Number three, is Historical and Contemporary Issues should be part of like, like it says right there, to ensure that all collective knowledge, cultural and history of Aboriginal is passed on to each successive generation and that should be done because right now the kids are growing up, they don't know who they are or what they are. At a young age even at two or three, then you teach your children what they are, you're an Indian and this is because you're an Indian. And that way they have an idea of who they are and what they are going to be when they grow up. That is important.

Researcher: The school should do that.

Respondent: The school should do that, yes. And of course the family plays a role at home and in order to play a lead role, to teach your children about the facts of life, the wrong way , the good way. You know teach them to respect

other people, to say please, thank you and all that stuff. You know that little stuff helps, because when I went to school and I came off the reserve, I went to the residential high school and when I was back in the reserve I never used to say please, thank you, and all that stuff. I was about 15 when I went to school in Beauval, then after 15 years I started, you know you got to respect other people, I started thinking because of these supervisors were telling us to say please, thank you, and all that stuff. You know it still affects me today. I would ask somebody to do something without saying please, and they'd catch a lot times because that was ... I learned at a early age but it should've been taught to me when I was three or four years old, to be respectful to people and to older people also. So I think that is important too. And number four is Positive Identity. I mean you got to know who you are. If you don't know who you are, then in mainstream society you are lost. There is racism problems that we face each day throughout northern Saskatchewan, throughout Canada. We

are racist against our own people at many times. I can be ... I know that for a fact. So you got to know how you are and you got to have a positive identity, and if you don't have that, and you grow up not knowing who you are then you are going to be lost and then your mind will start to think that maybe it's no use for me to live, to go on in this world, and maybe suicide will come into play. So that's important too.

Researcher: And school needs to do that too.

Respondent: Yes, they need to play a role there too, and I believe that's also important. Uh, where's number five?

Researcher: Just go to number six.

Respondent: Self-Determination. Membership in Society. You aren't put on this world for nothing. You know the Creator put you here for a reason otherwise he wouldn't put you here. So you are here for a reason, and you should know what you are here for. At some point in time in you life you will find out this is what I want and this is maybe what the Creator wants, and I'll pursue that. So that's what perhaps the school can teach is what you are, what you

mean to society you got to be able to tell your kids you're important, you got good self-esteem, you got to give them that positive stuff in order to function. So you got to do that. I think anyways and that's my opinion and the way I feel. And Self-Determination I mean everybody's talking about self-determination. In the 1990's self government, the Indian people want to go their own way, manage their own affairs, and all that stuff so it's important the Indian people take the bull by the horns and go for it and I think school should teach more of that stuff.

Researcher: They need to play a role in that too.

Respondent: Yeah. They need to play a role in just about all the things that are mentioned here in the stuff. And number seven is a Positive Lifestyle. You got to have a positive lifestyle. You got to be able to say to yourself you are here for a reason and I want to be in good health for a long time. I want to live long. You got to have a future. If you don't have a future then it is kind of hard to function in society. You got to perhaps have a family, maybe at a certain

point in your life you should have a family because you are a teacher, you want to be a teacher to your kids, you want to be able to teach your kids what it means to live in this world and to have some fun and live a positive lifestyle, maybe drug free, alcohol-free, and all that kind of stuff. Although I drink but, you know, maybe it's a problem.

Researcher: Well there is a time when it becomes a problem, but that doesn't mean it is a problem.

Respondent: Yes. So you got to have a healthy lifestyle. If you don't have a healthy lifestyle, you are sick, maybe it's not your problem maybe it's terminally ill where you can't stop, like cancer or something like that. But if you try to live a positive lifestyle right from day one, if you try to take care of your body because your body needs some rest, all that kind of stuff. So if you have a positive lifestyle you feel good and then you'll live longer. So you've got to have a positive lifestyle. Number eight is Academic Skills. Everybody needs academic skills in society, if you want to go to school. So that's what you

have to have. If you don't have that then you can't function properly in life. You have to have free choice like it says like if you want to drop out at a certain time then it's really up to you. You can encourage people to stay in school but if they choose to drop out then it's not your problem so at least you are trying to help them out. Number nine is Learning as Life as a Holistic Process. You got to know holistically the healing process and all that stuff. If you take social services, if you train in the social department and the healing process that goes on in northern Saskatchewan as you can see right now, people are trying to heal themselves they are trying to do something for themselves. So that's good like that. You know there is suicide prevention programs coming out whereas ten years ago, three years ago, fifteen years ago, there was nothing. There was no suicide prevention programs. Family violence, five to ten years ago you never hear the radio or nothing ... Holistic processes is really good. Like I said, about ten years ago there was no suicide prevention

programs. It was never heard of in Northern Saskatchewan, but it is slowly coming about, it is here now. And people are started, talking about the healing process, the value of life, holistic and stuff like that. So maybe kids growing up should be taught that, maybe but if you start pumping things into them at the early age they'll say "hey".

Researcher: ... but it's part of the learning process.

Respondent: Yeah, it's part of the learning process, but you got to do it in a manner where they can slowly learn. but if you just pump everything to them right now, they get confused. You got to have that ... teach them but each them the right way, that you don't pump everything into them right away. So that's the way, that way I think anyways.

Researcher: O.K. that's good, is there anything that, any other goal that you thought might have been important that you may have left out or is this pretty much your top nine?

Respondent: That's about my top nine, I would say that when I was thinking about it. Like when I went to school we weren't taught our traditional way of life, that's the only part

I missed I think but it's in there now.

Researcher: Do you see any possible problem with any of these goals or do you see that they could be misunderstood or misinterpreted in anyway?

Respondent: Well it depends on the teacher, I guess. If the teacher is of Aboriginal ancestry then they can think Indian and teach what they were taught from an elder and stuff like that. So if a person that is teaching this stuff in school or whatever, has to know exactly what they are trying to teach and how they are going to go about teaching the people. So if you misinterpret it, it will be the teacher's fault not the student's fault. It'll be the teacher's fault because he has to know first of all what it means ... like a white man can't teach an Aboriginal people how to be like an Indian because they don't really know, do you know what I mean?

Researcher: Yes.

Respondent: That's what I mean.

Researcher: That's really interesting to hear it brought down to classroom level, that's really interesting. What is it about these goals that brings them all together, is there

anything, like is there any theme, is there any reasons you picked these. Is there anything working in your mind that led you to the choices that you made?

Respondent: Well everything seems to go back to the Aboriginal way of life, Aboriginal stuff. It talks about Aboriginal, so I have to choose the aboriginal way. When they are talking about the holistic stuff, the Aboriginal ways. So that is why I chose mostly ... you got to have a positive lifestyle like we said, but the aboriginal issues that there was in the questionnaire here, because along time ago, we were so oppressed so we had to learn the white man way, now it's time that the white man people, the white people learn from us. If we exchange notes, this is how things are in Indian country and this how the things are in the white man's country, exchange notes and maybe we can come up with something solid and grow form there.

Researcher: So you've chosen goals that you think are directly related to Aboriginal self-determination and issues of that nature.

Respondent: Yes I did.

Researcher: Well that's really good. Are there any final comments on what you've been involved with here?

Respondent: O.K. Well it's good to know that people are interested in people working in the communications industry here in northern Saskatchewan, in terms of providing services for the people in northern Saskatchewan. It's good to know people recognize us at MBC radio and it's good because we bring aboriginal issues right to them in their living rooms and it's good to know people are up to date, at least we try our best whether it is in Cree, Dene, or English, at least we try our best to provide the best possible service here at MBC.
Thanks

Researcher: Thank you.

ELDER F #1

Researcher: Okay, do you think there are any goals of education that have been missed out or are important to you? or your family? or your community?

Respondent: No.

Researcher: Are there any you think we should have in there yet.

Respondent: No, not that I can think of.

Researcher: Have I pretty well identified all of them?

Respondent: Okay.

Researcher: Are there any that should happen in the community that might be missed here. Not that there is, I just want to make sure.

Respondent: No, no.

Researcher: After going through all of those which do you think was the most important things? The most important goal of education? Is there any that sticks out in your mind?

Respondent: I think this Self-Determination.

Researcher: Self-Determination is a pretty important one.

Respondent: Uh, huh.

Researcher: What made you think that was a pretty important one?

Respondent: Well ...

Researcher: Is there anything in that one that is important that you think the school should be doing?

Respondent: Sometimes these kids, they get put down uh ... they don't want to go on.

Researcher: They don't want to go on.

Respondent: No, somebody puts them down, like when somebody gets told "you're no good for nothing."

Researcher: Yeah, so that is one that they need to work on. They need to feel good so they will continue.

Respondent: Yeah, told you can do this, you can do that.

Researcher: Make them feel good.

Respondent: Yeah, make them feel good, so they can have that determination to go on.

Researcher: Yeah, oh, sounds right on. Is there other important ones?

Respondent: I think Consumer Decisions is pretty good too.

Researcher: Consumer Decisions?

Respondent: Yeah, so they can ---- and they have some job they are prepared for because they aren't any jobs available.

Researcher: Pretty tough.

Respondent: Yeah, once you get a job you got to try and

hold on to it.

Researcher: Yeah, yeah. So that needs to be part of the school.

Respondent: Yeah, uh huh.

Researcher: Good. Any others?

Respondent: I think that Self-Concept Development is good too.

Researcher: Right okay, is that related back to the Self-Determination one?

Respondent: Right, uh huh.

Researcher: Do you think that's missing right now?

Respondent: I think right now at the school now, yeah, anyway .. (laughter)

Researcher: Okay. They have to be able to feel good about themselves.

Respondent: Yeah, uh huh.

Researcher: They need to work on that eh!

Respondent: Uh huh, like now, I don't think they feel too good about themselves.

Researcher: No?

Respondent: No, not at the school here (laughs).

Researcher: It's not happening eh?

Respondent: Mmmm.

Researcher: Well if they're told they need psychological help, I guess they won't feel too good about

themselves.

Respondent: Yeah.

Researcher: Is there any other ones?

Respondent: Maybe the basic skills, like, these kids that are failing, I don't think the parents have any, like by the time December comes along, they should know in which areas they're weak at, eh. That's ...

Researcher: You think that's a weak area, the basic skills area, it needs to be worked on.

Respondent: They (teachers) should tell the parents which areas the kids are weak on. At least by the end of December (laughs). so the parents can work with their kids from January on to June.

Researcher: Give them a chance to make it.

Respondent: Yeah, uh huh. Like when, these parents meet for the parent/teacher interview, they said that the kids were doing good, come June they fail (laughs).

Researcher: Something went wrong, eh? Doing good in December but by the time June comes along they fail, really.

Respondent: Yeah, yeah.

Researcher: Yeah, that doesn't' sound very good. Are there any other ones there?

Respondent: No.

Researcher: Those were some of the most important ones you think.

Respondent: Uh huh.

Researcher: How much do you think culture should be part of the school? Like Indian or Metis culture? That kind of thing, should we be using that kind of thing in school.

Respondent: Yeah, teach the language and art and that.

Researcher: Do you believe traditional Indian religion should be brought back? do you know much about traditional Indian religion?

Respondent: No, nothing.

Researcher: Never really experienced that eh?

Respondent: No, cause I was raised in the Indian residential school. The only time I think was two summers and in those two summers I worked. I started working when I was 12, after my dad died.

Researcher: Okay, oh so you never had much to do with that eh?

Respondent: No.

Researcher: Do you remember any stories about that kind of thing?

Respondent: No, not that I can remember.

Researcher: Like medicine women or medicine man or anything like that.

Respondent: No, nothing like that.

Researcher: Nothing, so the residential school really had an influence on you.

Respondent: Yes, we weren't allowed to speak Cree.

Researcher: Not allowed to speak Cree.

Respondent: No (laughs).

Researcher: You're lucky you still have your language.

Respondent: Yeah, like we spoke Cree when we were outside.

Researcher: Yeah.

Respondent: Like otherwise when we went in, gone (laughs).

Researcher: Do you see any problems with any of these goals like do you think the schools would have any problems implementing or making these goals work?

Respondent: No, if the teachers are willing.

Researcher: If the teachers are willing?

Respondent: Yeah, if they're willing.

Researcher: Do you think the community should have a large role to play in what's happening at the schools.

Respondent: Oh yes, yes, yes, yes.

Researcher: So the local school board should be pretty important.

Respondent: Yeah, uh huh, yes.

Researcher: Okay.

Respondent: Like most of the time, I don't think they're listening to the people.

Researcher: No, they're not listening. They'll never be able to run the school if they don't listen. Is that it?

Respondent: Yeah, uh huh.

Researcher: Was there anything that made you choose those from? What were you thinking about when you chose them?

Respondent: Like self-determination, what?

Researcher: Like you chose these four (I list them). Is there any reason why you chose those four, what is it you were thinking about?

Respondent: Well I was thinking, Maurice now, he's being told he wasn't amount to anything (laugh).

Researcher: He was told that?

Respondent: Yeah, and I've been telling him its not true. Try and do what you want to do, like, what he wants to be.

Researcher: So you're working on his self-concept yourself.

Respondent: Yeah (laughs).

Researcher: So you're thinking of the kids and how they'll

do in the future when they grow up.

Respondent: Yeah, uh huh.

Researcher: Uh huh. What is it you want your kids and your grandchildren to experience when they go to school? What should they get out of school?

Respondent: Uh, when they're going, or after they come out.

Researcher: Well, maybe both.

Respondent: That they can feel good about themselves, like, and if they have goal, to go for it.

Researcher: Uh huh. Is there any other comments you would like to make about doing this exercise or how you felt about this or what you think about education? Or schools or the kids? Is the school working right now, not just this school but any school?

Respondent: Oh yeah, uh huh.

Researcher: Okay.

Respondent: And I think these kids here, when they're starting, they shouldn't hold them back, like these parents know this, their kids can really read, like why should they hold them back when they're uh, just because their writing is messy (laughs).

Researcher: You want to know more about why they make decisions in school, eh?

Respondent: Yeah, yeah.

Researcher: So parents should know more about what's going on in school and why decisions are being made for their children.

Respondent: Yeah, uh huh, uh huh.

Researcher: Well I don't have any more questions. Do you have any other comment?

Respondent: Not that I can think of.

Researcher: Respondent #15, the end.

ELDER F. #2

Researcher: Thank you for participating. Do you think there are any goals that are missing or could be expanded on?

Respondent: No, not yet.

Researcher: It's pretty inclusive, hard to come up with more.

Respondent: Yeah, there's a lot of stuff in here.

Researcher: Almost too much! Maybe there's some community based ones, school based or student based, most areas are covered.

Respondent: Yeah, just about covers all areas.

Researcher: What was the one you chose as the number one goal.

Respondent: Basic skills.

Researcher: Why?

Respondent: Uh (laugh). They should learn the basic language first, before Traditional and cultural development.

Researcher: Do you mean Cree.

Respondent: Yeah, Cree or any other Indian language. Not Cree. I should maybe have chosen language first.

Researcher: That's alright, you're doing that, some people will roll it into another one and that's what

you're doing. Cree should be as much a foundational component of basic skills?

Respondent: Yeah, uh huh.

Researcher: School should still be concerned with reading, writing and arithmetic?

Respondent: Yes.

Researcher: Okay. What was your second choice?

Respondent: Traditional and Spiritual Development.

Researcher: Why did you choose that one?

Respondent: This traditional content is needed to help teach in the classrooms, and the traditional way of life, the old way of living and ... Spiritual, I wasn't sure about that because there are a lot of non-Native people don't want Cree teachers to teach spiritual stuff.

Researcher: Kind of controversial.

Respondent: But in order for them to learn respect for the four basic values, mental, emotional, etc., I think they should learn the spiritual values.

Researcher: Those are the medicine wheel values, actually.

Respondent: Yeah, that's what I was trying to say.

Researcher: Okay, okay, those are important eh?

Respondent: Yeah, I think it is important for them because they teach them that, in English anyway.

Researcher: Sure they do!

Respondent: They teach how to share, love each other, only you don't say its the medicine wheel kind of thing, therefore it seems different, yet it isn't different, it's the same thing. And besides that it, quite a few of these things would go back to that. To the things that are on here (ranking exercise) that I couldn't choose.

Researcher: (Laugh) There's a few others you'd like to slide in there?

Respondent: Yeah, like Self-Concept and Positive Lifestyle. And that's all related to that same stuff (culture). Everything is related (holistic view) to "Traditional and Spiritual" development. That's why I picked that one.

Researcher: Important yet related to many other things.

Respondent: Yeah, yeah.

Researcher: What was the third goal you chose?

Respondent: Language.

Researcher: Why?

Respondent: Because language is important!

Researcher: Should be preserved?

Respondent: If we don't do something about it we'll lose it. Not just Cree but Dene also.

Researcher: Is that all Aboriginal languages?

Respondent: Yeah, yeah.

Researcher: Do you think it (language) plays a large role in culture?

Respondent: Oh yes.

Researcher: You've said already it should be part of the foundational basis of school, at least for Aboriginal culture.

Respondent: Yes, yes.

Researcher: How about English? I included English in that goal also. English as a second language. How does that sound?

Respondent: How do you mean ...

Researcher: Some of our children come in with serious problems with respect learning English and even their own language. English is important just because the world we live in.

Respondent: Yeah, yeah.

Researcher: What was your fourth choice?

Respondent: Growing with Change.

Researcher: Why that one?

Respondent: I like the part that states "work towards immediate and long term goals."

Researcher: Schools should be doing that.

Respondent: Yes, schools should be doing that. Change is a natural process in our society, yes, yes,

that one too.

Researcher: Do you think that as important for Indian and metis people? Or do you just see that as one that is important regardless of who you are?

Respondent: Yeah, regardless of who, then that way we'd have a better understanding of each other, culture and stuff.

Researcher: So respect with others cultures.

Respondent: See that, it kind of falls back to the idea of "Traditional and Spiritual Development" again.

Researcher: And the number five.

Respondent: Oh, it's so hard because I wanted to pick so many of these other ones (laughs). Positive Identity and Self-Concept Formation is what I've got.

Researcher: Okay, why? Schools, parents, community.

Respondent: I think that the more other languages or second languages the children learn it will help them to be a little more positive towards other peoples and other languages to themselves.

Researcher: To other cultures.

Respondent: Yeah and more self-confident.

Researcher: Schools need to concern themselves with this. Any other comments?

Respondent: (Quotes item #3 under Positive Identity and Self-Concept Formation.)

Researcher: That's a good one.

Respondent: Yes.

Researcher: It is usually one or two things under each goal people will pick up on.

Respondent: Yeah, I like all those things.

Researcher: Are there any you'd like to mention that you haven't rated.

Respondent: Well yes, "Understand and Relating to Others."

Researcher: Why that one? Is it self-explanatory?

Respondent: Yes, uh huh, it would help "develop a sense of responsibility to others" as it says in here.

Researcher: Any others?

Respondent: "Learning as a LifeLong Holistic Process".

Researcher: Okay why?

Respondent: Because I think it is very important to learn our cultures from our elders and it would teach us all life is sacred and all things are sacred.

Researcher: Any others, you're doing very well.

Respondent: Self-Determination is important but it is found in many of the others also.

Researcher: Many are related! Anything else?

Respondent: I like this "positive style" too, especially

"respect and seek to enhance the environment"

I like that.

Researcher: Related to the environment.

Respondent: And "appreciate beauty in its many natural and constructed forms." And of course "avoid the use of alcohol and drugs."

Okay, I think I've got it all covered.

"Historical and Contemporary Issues" I like the part that states the need to provide knowledge to non-aboriginal people as well with respect to Historical and Contemporary Issues.

Also develop a background in the understanding of current Indian, Metis and Inuit affairs from an Aboriginal perspective.

And to ensure that traditional values are maintained and affirmed.

There's another that goes with the rest.

"Ensure that the collective knowledge ... to each successive generation." You must pass that on when you teach.

Respondent: Okay, that's it I quit.

Researcher: You've touched many. could any of these goals be misinterpreted or misunderstood?

Respondent: Oh I see, okay. Yeah, I think they could be.

The only one I mentioned was the Spiritual Development, you know, it would be kind of touchy. You know you wouldn't go into smoking a pipe and sweetgrass in the classroom, something you just wouldn't do.

Researcher: No, it hasn't been part of the culture for quite a long time.

Respondent: No, no.

Researcher: cause really, that brings religion into the classroom.

Respondent: Yeah, yeah.

Researcher: Was there anything that made you choose the particular goals you chose? (theme, frame of mind?)

Respondent: Yeah, because if you can have all this then maybe you can have a little more Native language into the classrooms, they're so inadequate right now the way they are.

Researcher: So you were thinking along those lines.

Respondent: Yes.

Researcher: An aboriginal perspective? Or was it languages?

Respondent: Yes, languages.

Researcher: Children and languages.

Respondent: Yeah, if I (as a child) had all of these

things in the classroom I'd have a better chance of learning it.

Researcher: Any final comments you want to make?

Respondent: I want to see Aboriginal languages and culture more into the classroom than it is now, or maybe even immersion.

Researcher: That's good I have no final questions. Thank you.

ELDER M. #3

Researcher: Why you picked the ones you did? What kinds of things should a school teach your children.

Respondent: Well they should teach them the first one here. Traditional and Spiritual Development, and respect for other people, and the Language, and Understanding and Relating to Others.

Researcher: Those were pretty important things, eh?

Respondent: Yeah, like the kids now-a-days need to respect their Elders. And the language they grew up with so they don't lose that language.

Researcher: Yes, schools should be involved with those kinds of things, eh?

Respondent: Like the one you have here membership in society. They'd learn how to respect other people's rights. Honesty and be fair to others.

Researcher: Are there any goals that should be in there that we haven't talked about yet?

Respondent: Well, I think they should be cultural. Like they had Cree teachers but they don't have any anymore. So that basic skills they should have for cultural.

Researcher: Oh, culturally related basic skills. Oh I

like that.

Respondent: How they should teach kids through school, how to survive in the bush, what to eat. They should have somebody teaching these skills. I guess a long time ago you could go in the bush, you could eat off the land.

Researcher: The kids should know that again?

Respondent: Yes, you never know one of these days they could get lost!

Researcher: Plus there are a lot of values to learn out living off the bush.

Respondent: Yeah, there would be values. How to respect all those trees. They are cutting our trees down.

Researcher: Respect for nature, eh?

Respondent: I guess that's what you could call it. Nature. There's a lot of things.

Researcher: I think you keep saying those things so they must be pretty important. Do you think there is anything in these goals that would bring them all together? Is there any one thing that they all have in common?

Respondent: There should be one.

Researcher: But in your mind is there any one thing that all these goals have in common, that they are

all alike, that kind of brings them all together? The ones that you chose.

Respondent: I guess maybe ... respect ... Traditional and Spiritual Development ... traditional. That would bring them together I guess.

Researcher: Do you see any problems with these goals, like will they be misunderstood?

Respondent: I think they are being misunderstood somewhere, like traditionally. There's nobody, we don't have any of those kinds of teachers. They must have but we don't have any of those kind of teachers here yet.

Researcher: So you need these kind of teachers to do these kind of goals. So that's kind of a problem?

Respondent: Yes. Too many of those teachers don't know the value of what the people need to have to keep the language and the traditional way of living.

Researcher: This Elder was not comfortable with the tape recorder therefore an extensive interview took place after the formal session.

Respondent: Traditional and Spiritual does not change the religion because there is only one God. You are only baptized once therefore things like going to pow wows does not change that.

You should learn from your Elders, but be sure you always give tobacco. Use the oral tradition to pass on your way of life to your children. How else will they learn the traditional ways of survival.

Researcher: Talk about the importance of language.

Respondent: Language should be in the school. The Cree language should be maintained.

Respondent: Understanding and Relating to Others; You should get along with everyone. Even my own children, I don't know. I can tell them if they did right or wrong.

You are rich if you have a mother and a father.

Respondent: Membership in Society; Respect law and authority. Respect is important, but children don't seem to have respect today. The Creator gave all things. You respect all these things as gifts.

Respondent: Life Long Holistic Learning; Kids don't respect life. Life is a gift that should be taken care of. If you kill yourself, you kill two people. Your parents and your partner. You also kill a body, spirit, mind and a future.

Respondent: Self Determination; Respect each other, share with each other, visit the sick and be kind to

each other. Television is bad, tell stories, pass on stories. Elders should be telling stories, they don't tell stories anymore.

Respondent: Basic Skills; Culturally related basic skills are very important.

Respondent: Final thoughts; People didn't have a western education before but there was still respect for others. People lived "right" in the old days, it didn't have to be written down. You kept your word! Your word meant a lot, that's what I learned from my Dad. Even if your parents were wrong you didn't talk back. If I (parent) tell you something that turns out to be wrong then I'm responsible.

Gossip is wrong! You have to be honest, the right way. Life would be good if we learned the right way, to tell the truth.

Your steps should be the right way so your children will follow these steps. If they do wrong then you must guide them in the right way. A son or a daughter is like a tree. If it grows the wrong way you take the time to straighten it. This was part of a story my Kookum told me.

ELDER M. #4

Researcher: O.K, do you think there were any goals of education that were missed that you think I should have added?

Respondent: That's the only one I see right now, but later on I want to study this and let you know next time if you get a gathering someplace. It's the language thing.

Researcher: Some more things might be added on that one you think?

Respondent: Yes. Elders should be at the school once or twice a week and talk to the students. If you tell a student, once, something, he'll listen for a while but he'll go back to his, to dis-education. But if you continue reminding them, next time you go to the school he'll listen now, or they'll remember what you tell them the first time, second time, third time.

Researcher: Just keep doing it. Make it an important part of school.

Respondent: The Elder has to talk Cree, and if the student doesn't understand Cree they can get their bilingual students to tell the others.

Researcher: That would make the language pretty important, too.

Respondent: Most important. I think the important thing in our life is our language. Because we can't go back to buffalo or anything like that anymore. Pretty soon our lakes will be polluted, our forests will be polluted. The way it is going now everything is destroyed. And even our language will be destroyed if we don't teach our students their mother tongue language.

Researcher: Well that says it. That's the one thing that signals the culture anyway, a lot of the things are gone but the language is still here yet.

Respondent: The language and the colour. The second one on my list was Positive Identity and Self-Concept Formation.

Researcher: What was the thing that made you think that was important?

Respondent: Self-Government. We've been governed by the federal government the last hundred years, and we are staying still on the same place. But if we start governing ourselves, we can teach our students things we used to do that might help in the future. This white student education is ruining the Indian students.

White culture is different than Indian culture, the reason I say that, white culture means something fancy and big, strong, homemade things, Indian culture is God-given things. We're taught how to respect God-given things like trees, animals, birds, grass, anything that's living, especially on Sundays. We were told not to break any branches or hunt anything, an animal when you're having a rest at the same time. Just like God did on the seventh day, he took a rest after six days of working. So these trees are having a rest on Sundays.

Researcher: So that's a part of that respect.

Respondent: And we have to respect other Indian culture, just like pow-wow. We Indian people in northern Saskatchewan don't know very much about peace pipe or pow-wows. We never see our Elders do any pow-wowing or pipe smoking. And also the sweatlodge. Those things they should be taught by Indians. We're different, as far as sweat lodges are concerned we're different, these southern people and northern people. Us northern people, the only time a sweat lodge was used is by an Indian doctor

and a sick person. So both of them go in that sweat lodge and as young kids, we didn't go near that sweat lodge. When we were told not to go there, not to make any noise, while the doctor is working on that sick person. Now the south, sweat lodge, everybody, women, children, whites and all, no respect no more.

Researcher: It becomes less respectful if everybody can just go in any time, eh?

Respondent: Uh huh. It's for their health I guess, or maybe just some white guys acting like Indians, or they're working for Indians or living with Indians. That's number two. and number three, Understanding and Relating to Others. Interact and feel comfortable with others or different in race, religions, that's just the same as number two there.

Researcher: They're kind of related.

Respondent: That's right. And number four, that's in there too. See it mentions the Creator in here and it mentions the Creator in number two and number three. They are pretty near the same.

Researcher: So you saw those ones as pretty important in those ones too, eh?

Respondent: Uh huh. One, two, three, four, yeah.

Respondent: You going to ask me some of these 1,2,3,4,5, to 10. going to ask me wha...

Researcher: No, I'll accept whatever you said about them. If you think they are all right on, then that's O.K. with me.

Respondent: Yeah, those are right on 1, 2, 3, 4, of the ones I wrote them down. Language, Positive Identity, Understanding, and Traditional and Spiritual Development. All the rest of them, they are taught in school.

Researcher: So you think, Oh I see, you're saying these ones are kind of missing right now and they had to be a part of it. That's how you chose them.

Respondent: That's how I chose them, yeah. Membership in Society that's already done, can't do very much about it, but it's up to the Indian people, the reserve people to accept somebody as a band member not the Indian Affairs or like that.

Researcher: That's self-government you are saying.

Respondent: Learning as LifeLong Holistic Process. That's something there too, the students know about it. There's lots of things we Indian people,

we used to respect. But the teachers today doesn't know very much what us elders respect.

Researcher: That's missing, eh?

Respondent: Yeah. That's why I say those Indian people, elders, should be involved in the schools so they can these histories. I know that students today doesn't want to learn very much about history, only a not student like to hear the history. We, they, know we can go back to them, but they want to learn, so they can tell their children, too, what happened a hundred years ago.

Researcher: Otherwise it would be lost, eh?

Respondent: Uh huh. And how they lost their language.

Researcher: Well that is sure being lost quickly, that's for sure.

Respondent: But if we don't teach our students, today's students and tomorrow's students about our language and culture. Culture, we can't do very much because everything is destroyed as I was saying when we started. That's what the students especially these young kids would rather watch TV than sitting down and eat. They have their little loves and they go right in front of the TV and with TV , never mind

us. Never mind the parents or grandparents.

Researcher: There's no talking anymore then eh?

Respondent: Nothing

Researcher: That's lost, eh?

Respondent: Yeah. Us guys when we were finished school we would talk to and worked. Never used to, cause we never had no TV's, I was lucky where I was raised, cause this guy had a little money, bought a radio, an important thing in those days.

Researcher: Even a radio, was it a big change for you, a radio?

Respondent: Yeah. I was the interpreter for that old man. Any thing happened, he wants to find out what they were talking about on the radio. I'd have to explain in Cree. Sometimes I'd B.S. him but he didn't know it anyway.

Researcher: Won't hurt him, eh?

Respondent: No. Important thing to when I was a kid we were taught how to say the lord's prayer. All those things there. First thing in the morning we have to say it. Some teachers now just go in and teach.

Researcher: Yeah, you won't find the Lord's prayer much in school anymore. No.

Respondent: And that's lost too. And if you make predictions, just like what are you going to do tomorrow you have to ask God if it could happen. Oh my travelling days that's all I was doing, even on the road. On your way back you'd ask God, you didn't have to say it loud because he knows what you are thinking.

Researcher: I say my prayers on my way to work every morning. That's right, at least for me.

Respondent: But next time if you come and meet us, I will be thinking about these just like this self determination. Maybe some people doesn't understand. They are afraid just like at a meeting here on Monday they asked me what is self-government. So I asked them can anybody answer this question. What is municipal government? What's provincial government? It would be the same.

Researcher: Pretty close. It is getting power to make decisions, really.

Respondent: Well the municipal people, they know what they want in their little community. Same thing in the reserves, they know what they want.

Researcher: Sure, it's nothing to be afraid of.

Respondent: For many times we've been waiting over the

last hundred years for things to improve but we're still the same.

Researcher: It didn't change much, eh?

Respondent: Except our language. Pretty near gone. Every time the grandchildren have worked, when they come in, talk to Kookum in English, and Kookum said "No swearing here."